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AN

EXPOSITION

OF THE

Church-Catechiſm.

BY

SAMUEL CLARKE, D. D.
late Rector of St *James's Weſtminſter.*

Publiſhed from the AUTHOR'*s Manuſcript*,

BY

JOHN CLARKE, D. D. Dean of *Sarum.*

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TO THE

READER.

THE following Expoſition of the CHURCH-CATECHISM was deſigned by the Author for the Preſs, and was left entirely compleated by himſelf, and is now printed exactly from his own Manuſcript, without the leaſt Addition, Diminution or Alteration whatſoever.

John Clarke.

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AN

EXPOSITION

OF THE

Church-Catechiſm.

PART I.

Of the Baptiſmal Vow.

Qu. WHAT is your Name?

Anſw. N. or M.

UPON Occaſion of repeating our *Chriſtian Name*, the Catechiſm begins with reminding us of the Nature of our *Holy Profeſſion*; Which is perpetually ſignified to us by the very *Name* we bear, the *Name* of *Chriſtians*.

INTO This Holy Profeſſion we are initiated or admitted by *Baptiſm*; And therefore our *Inſtruction* begins, with an explication of the Nature of That Solemn Covenant, and of the Obligations incumbent upon us from thence.

BAPTISM, as it has the nature of a *Sacrament*, will be conſidered afterwards in the *latter part* of the Catechiſm. But in This place 'tis conſidered barely as our *Admittance* or *Entrance* into the Chriſtian Church; with the *Privileges* to which we are thereby received, and the *Obligations* we thereby take upon ourſelves.

THESE *Privileges* are expreſſed in the *Anſwer to the following Queſtion*, and the *Obligations* in the *Anſwer to the Queſtion next following after That.*

Qu. Who gave you this Name?

Anſw. My God-fathers and God-mothers in my Baptiſm, wherein I was made a Member of Chriſt, the Child

Child of God, and an Inheritor of the Kingdom of Heaven.

IN This Anſwer is contained an Account of the *Privileges* or *Benefits* to which we are admitted by Baptiſm. But before I enter upon the explication of *Theſe* particulars, there are *Two* things remarkable in the *Introduction* of this Anſwer.

1. THE conſideration of the *Name* being *Given* at Baptiſm.

2. THE *Perſons* who are here ſaid to give us that Name.

1. CONCERNING the *Name* being *Given* at Baptiſm, 'tis to be obſerved that This is *No part* of the *Sacrament* itſelf, nor *at all* of *Divine* inſtitution, but of *Humane* appointment only. Baptiſm therefore ought not to be lookt upon as the bare Form or Ceremony of *Giving a Name:* But on the contrary the Ceremony of *giving the Name*, is a mere external Form, annexed without any neceſſity, and by mere Cuſtom only, to the Solemn

dedication of ourſelves unto God in Baptiſm. And it was prudently deſigned, for a perpetual Memorial of our Duty, that our *very Name* ſhould remind us of our Holy Profeſſion: And becauſe we received *our Own Name*, at the ſame time we were baptized into the *Name of our Lord*; that therefore we ſhould never hear *our own Name* mentioned, without being put in mind of our being dedicated to *His*. Thus ought we always to remember, that *Baptiſm doth repreſent unto us our Profeſſion*. And the very Mention of a Man's *Chriſtian Name* is a perpetual Reproach to every one, who by his converſation renounces what was ſolemnly promiſed for him at his receiving That Title, and who does not anſwer the *Character* of a *Chriſtian*. Better had it been for all ſuch perſons, never to have been baptized at all into the Name of *Chriſt*; than that, by a Life unſuitable to that worthy Character, they ſhould diſhonour both *His* Name and *their Own*. Our *Chriſtian Name* is a perpetual declaration of our being dedicated to the Service of *Chriſt*;

And

And 'tis a ſhameful Negligence and Want of conſideration, that makes us generally ſeem ſo entirely to have forgot the *Thing*, while the *Word* is continually in our Mouths.

2. THE *Perſons* here ſaid to *give us our Name*, are our *Godfathers and Godmothers*. The reaſon and deſign of which appointment, is; that *Thoſe* Perſons ſhould *give* the Name, who undertake (as far as in Them lies) to ſee the *Signification* of it anſwered; that *the ſame* perſons ſhould confer the *Title* of a Chriſtian, who take upon themſelves (as far as they ſhall have opportunity) to verify the *Intention* of it, and (next after the more immediate Care incumbent upon the Parents,) to ſee that the Perſon be brought up a Chriſtian *in deed*. For, the Promiſe made by the Godfathers and Godmothers, is not a Promiſe *for Themſelves:* Nor is it properly a Promiſe of what *Another perſon ſhall* do, (which is a Promiſe in no man's power to make:) But 'tis only a Promiſe to *remind* the baptized perſon of his future *Duty*; a

Promiſe to *remind* him *what Obligations* his Baptiſm lays upon him; a Promiſe to *call upon him*, when at years of diſcretion, to *take upon himſelf* publickly thoſe Obligations.

ONE of the principal *Objections* againſt the *Baptizing of Infants*, is; that *One perſon* cannot enter into any *Obligation* for *Another*, without his *Own Conſent*. Which is very true. But the *Anſwer* to this Objection, is plain: That the *Obligation upon the Infant*, in This caſe, does not at all *ariſe from* the Promiſe of the Sureties, but was an *original* antecedent *Obligation*; equally ſuch, whether the Sureties had ever made any Promiſe or no. And the Promiſe made by the Godfathers and Godmothers is nothing more, than that they will hereafter (as opportunity ſhall offer or neceſſity ſhall require) put the baptized perſon in mind of That which, without any ſuch Promiſe, would however equally have been his Duty. As ſhall more particularly be explained under the *Anſwer* to *That* Queſtion, " *Doſt thou not think that*

" *thou*

" *thou art bound to believe and to do, as* " *they have promiſed for thee?* " and alſo in the *latter part* of the Catechiſm, under the Doctrine of the *Sacraments.*

ALL young perſons therefore, as often as they repeat the firſt Principles of their Religion in the Rehearſal of their Catechiſm, ought thereby to be put in remembrance, that as the *Name* of a *Chriſtian* is a perpetual obligation upon a perſon, to *be in reality* what he is *called in words*; ſo the conſideration that This Name was *given him* by *his Sureties at Baptiſm*, ſhould conſtantly remind him *What* thoſe perſons were Sureties for; and what *Solemn Obligations* he takes upon himſelf, if he *profeſſes* himſelf to be a *Chriſtian*; ſince, by *That Profeſſion*, he acknowledges that the things which *They* promiſed for him, *he* is indiſpenſably bound to perform for *himſelf*. For, not to regard thoſe Obligations, is to renounce his Baptiſm; and to renounce Baptiſm, is to renounce all the Privileges of being a *Chriſtian*, both with regard to the Fa-

vour of God in This life, and the Hopes of Salvation in That which is to come.

THIS being *premiſed* concerning the *Giving of the Name* by the *Godfathers and Godmothers*; there follows in the next place an Account of the *Privileges* or *Benefits*, to which the perſon is admitted by Baptiſm. " *Wherein I was made*,

1. " *A Member of Chriſt:*

2. " *The Child of God: And*

3. " *An Inheritor of the Kingdom of* " *Heaven.*"

1. TO be " *a Member of Chriſt*, " is a figurative expreſſion taken from a *Human Body*, the Members of which are eſſentially united to the *Head* and to each Other; ſo that the Life and Vigour, the Warmth and Motion, the Beauty and Comelineſs of all the *Members*, depend neceſſarily on the communication and connexion of them All with the *Head.* The Signification therefore of this Expreſſion, is; that as any *Member* cut off from the *Natural*

Natural Body, has no Life or Motion; ſo a perſon alienated from *Chriſt*, has no *Spiritual* Life, no Title to *That Life* which is purchaſed for us by *Him*. *Life and Immortality* are the *Gift of God*; not *due* to Mankind *by Nature*, not a Claim *of Right*; no, not to *Innocent* and *Sinleſs* Creatures, much leſs to *Sinners*. For God, by whoſe mere good pleaſure it is that things exiſt at all, is under no obligation of Juſtice to continue *Any Creature* in Being, longer than he himſelf thinks fit. *Life* therefore *itſelf*, and much more *Eternal Life*, is the *Gift*, the *Free Gift* of God: And This Gift he is pleaſed to beſtow upon men, *in* and *through Chriſt*. 'Tis of mere Grace and Favour, that God has at all given to Frail Men the Promiſe of Immortality; that he has vouchſafed to admit them to the *Covenant* of Repentance, for the remiſſion of Sins: Of which Covenant, *Chriſt* is the Mediatour and the Miniſter. He is the *Way*, the *Truth*, and the *Life*; and by *Him only*, have we Acceſs to the *Father*. Hence the Church of Chriſt, is in Scripture compared to a *Vine*; whoſe Branches, while

while they are united to the Root, live and bring forth Fruit; but being ſeparated from it, they are fit only to be burned.

1 Pet. iii. 20, 21. Hence alſo 'tis compared to *the Ark, wherein eight perſons were ſaved by Water: The like figure whereunto, even Baptiſm doth alſo now ſave US; not the putting away of the filth of the Fleſh, but the Anſwer of a good conſcience towards God.*

Eph. v. 30. Hence *Chriſt*, is the *Head of the Church*; and the *Church*, the myſtical *Body of Chriſt*. For *we are Members of his Body,*

Col. ii. 19. *of his Fleſh, and of his Bones.* He is *the Head, from which all the Body, by joints and bands having nouriſhment miniſtred, and knit together, increaſeth with the in-*

Eph. iv. 16. *creaſe of God.* From him *the whole body fitly joined together, and compacted by that which every joint ſupplieth, according to the effectuall Working in the meaſure of every part, maketh encreaſe of the Body, unto the edifying of itſelf in Love.*

Now this great *Privilege* of being *Members of Chriſt*, is alſo very ſignificant of our *Duty*. That we are to *honour* him,

him, as the perſon whom *God* has *given* us *to be the Head over all things:* That we are to *depend* upon him, as the *Author* of our *Life towards God*; as the Only Lord and *Saviour*, *through* whom *the kindneſs and love of God our Saviour* has *appeared toward Man*, and is *ſhed on us abundantly*. That we are to *imitate* him, as our *Example*; to *obey* him, as our *Maſter*; to *follow* him, as our *Guide*; and be in all things *ſubject* to him, as the ſeveral *Members of the Body* are to the Superiour Powers and Faculties *of the Soul*. Eph. i. 22. Tit. iii 4, 6.

THIS alſo *further* to be obſerved, that as all the *Members of the Body* are ſubject to the *Head*, ſo they are alſo fitly contrived to be uſeful and helpful to *Each Other*. And This likewiſe does, by a very handſom ſimilitude, repreſent to us our *Duty*, as being *fellow-members* of the *ſame Body*. That we ſhould in all things be helpful and beneficial one to another, as brethren, and partakers of the ſame common Salvation. *For as the Body is one, and hath many Members; and all the Members of that one* 1 Cor. xii. 12,

one Body, being Many, are One Body; ſo alſo is Chriſt. That therefore we ſhould
ver.25,26. *have the ſame care One for Another: And whether One member ſuffer, all the members ſuffer with it; or One member be honoured, all the members rejoice with it.*

Laſtly: THIS Similitude of our being *Members* of the *ſame Body*, is *ſtill further* ſignificant of our *Duty*. That as, in the
ver.21. *natural* Body, *the Eye cannot ſay unto the Hand, I have no need of You; nor again, the Head to the Feet, I have no need of You*; neither, on the other ſide, can the
ver.15. meaner parts, can the *Foot ſay, becauſe I am not the Hand, I am not of the Body:* So in the *Body of Chriſt*, of which we are All *members*, no man ought to *deſpiſe* his *meaner* brother, nor *envy* his *greater*. The *Rich* or the *Learned*, muſt not deſpiſe the *Poor* or the *Ignorant*; nor the *Poor* or *Ignorant* envy the *Rich* or the *Learned*; ſince God has made them All equally *Members of Chriſt*, and deſigned them to be uſeful and beneficial to each other.

2. THE

2, THE *Second Privilege* to which a perſon is admitted by Baptiſm, is; that therein he is made "*The Child of God.*" That is to ſay: Whereas *by Nature* we are only in general the *Creatures* of the Almighty, and the *Work of his Hands*; and, *by Sin*, were become Objects of his *Wrath and Diſpleaſure*; we are *by Chriſt* reſtored, through the Covenant of Repentance, to the Favour of God as of a tender *Father:* And our Nature is raiſed to ſome ſimilitude with *His*, who was in a ſingular manner *The Son of God*, and yet condeſcended to become our *elder Brother*. *As many as received him, to them gave he power to become The Sons of God, even to them that believe on his Name. Who were born, not of Blood, nor of the Will of the Fleſh, nor of the Will of Man, but of God.* Joh. i. 12, 13.

AS the *Jews* of old, through the Obedience of their Father *Abraham*, became the *peculiar*, the *elect*, the *choſen people* of *God*; the Standard of *true Religion*, and of the *Worſhip of the One True God of the Univerſe*, for a Teſtimony againſt all the

the idolatrous Nations of the Earth: So *Chriſtians* now, in a more excellent and ſpiritual manner, of which all the *Jewiſh* Privileges were but Types and Figures, do, through the interpoſition of *Chriſt*, and by their embracing the Terms of his *E-*
Rev. xiv. 6. *verlaſting Goſpel*, become *The Sons of God*
Acts iii. 25. and *Children of the Covenant.*

Gal. iv. 7. HENCEFORTH *therefore we are no more Servants, but Sons.* That is: God requires not of us any hard and burdenſom Services, with the Severity of a rigorous *Maſter*; but only a rational and filial Obedience, with the Indulgence of a ten-
Pſ. ciii. 14, 15. der and compaſſionate *Father*. *He knoweth whereof we are made, and remembreth that we are but Duſt: Like as a Father pitieth his children, even ſo the Lord pitieth them that fear him.* He ſupports us with all Neceſſaries, he aſſiſts us by his Spirit, he pardons our Infirmities, and graciouſly forgives us all our Sins, upon ſincere Repentance and real Amendment of Life, through the Interceſſion of Chriſt.

THIS is what the Scripture calls, *The Adoption of Sons*; and, *the Spirit of Adoption, whereby we cry, Abba, Father.* Gal. iv. 5. Rom. viii. 15.

THIS is the *Privilege* we are admitted to by Baptiſm, of being *the Children of God.* And 'tis likewiſe no leſs ſignificant of our *Duty.* For every *Relation* whatſoever, neceſſarily ſuppoſes and implies the *Duty* correſpondent to that *Relation.* If therefore we live not in *Obedience* to the Commands of our Heavenly *Father*, it will nothing profit us to have had the *Name* of his *Children.* Nay, we ſhall be rejected and puniſhed with ſo much the greater Severity, for not having lived *worthy* of *the Vocation wherewith we were called. He that Overcometh, ſhall inherit all things; and I will be his God, and He ſhall be my Son.* Eph. iv. 1. Rev. xxi. 7.

3. THE *Third Privilege* to which a Perſon is admitted by Baptiſm, is; that therein he is made "*an Inheritour of the* "*Kingdom of Heaven.*" For whereas *the*

1 Joh. v. 19. *the whole World lieth in Wickedneſs*, and
Col. iii. 6. *the Wrath of God cometh upon the children of Diſobedience*, and *the* natural and pro-
Rom. vi. 23. per *Wages of Sin is Death*; God has, by Chriſt, not only redeemed us from this Wrath, but moreover, of his free and undeſerved bounty, has exalted us to be *joint-heirs* with *Chriſt* in his eternal King-
Rom. viii. 17. dom; *heirs of God, and joint-heirs with*
Eph. ii. 6. *Chriſt*. He *hath raiſed us up together, and made us ſit together in heavenly places in Chriſt Jeſus*. He hath prepared for us
1 Pet. ii. 19. an *Inheritance incorruptible, and undefiled, and that fadeth not away, reſerved in Hea-*
Rom. vi. 5. *ven for us*. For *if we have been planted together in the likeneſs of* Chriſt's *Death, we ſhall be alſo in the likeneſs of his Reſurrection*. Into This Covenant therefore, to the Hope and Poſſibility of This Happineſs, to a Title to This Inheritance upon our obeying the gracious Terms of the Goſpel, we are admitted by Baptiſm;
Eph. ii. 19. being made *Fellow-Citizens with the Saints, and of the houſhold of God*; being
Heb. xii. 22. *come unto Mount Sion, unto the City of the Living*

Living God, the heavenly Jeruſalem, and to an innumerable company of Angels, to the general Aſſembly and Church of the firſt-born which are written in Heaven, and to GOD the Judge of all, and to the Spirits of juſt men made perfect, and to JESUS the Mediator of the New Covenant.

OUR Converſation therefore, our *Citi-* 1 Phil. iii.
zenſhip, our proper Country, *is in Heaven.* 20.
It remains only, that we take care to *obey the Laws* of *That country*; that we be not *caſt out* as diſobedient children, but *walk worthy of God who hath called us unto his Kingdom and Glory.* For into the City of God *there ſhall in no wiſe enter any thing* Rev. xxi.
that defileth, neither whatſoever worketh 27.
abomination, or maketh a Lie.

THESE are the *Privileges* to which men are admitted, by being *Baptized* into the Church of *Chriſt*. As to Thoſe among whom the *Goſpel of the Kingdom* was never preached, concerning *Them* it belongs not to *US* to judge. *To* their *own Maſter*, they *ſtand* or *fall*. They are the Creatures

Gen. xviii. 25. Pſ. xcviii. 10. of God: And *the Judge of all the Earth* will *do* what is *right*. *With righteouſneſs ſhall he judge the World, and the* Nations *with Equity.*

Qu. What did your Godfathers and Godmothers then for you?

Anſw. They did promiſe and vow three things in my Name. Firſt, that I ſhould renounce the Devil and all his Works, the Pomps and Vanities of this wicked World, and all the ſinful Lufts of the Fleſh. Secondly, that I ſhould believe all the Articles of the Chriſtian Faith. And Thirdly, That I ſhould keep God's holy Will and Commandments, and walk in the ſame all the Days of my Life.

In the *Anſwer* to the *foregoing Queſtion*, are ſet forth the *Privileges* we are admitted to by Baptiſm; In the *Anſwer* to the *preſent Queſtion*, are declared the *Obligations*

gations we thereby take upon ourſelves. And *Theſe Obligations* are;

Firſt, THAT we *forſake* what is *Wicked.*

Secondly, That we *believe* (that is, willingly *hearken to*, without prejudice *receive*, and ſteadfaſtly *embrace*) what is *True.*

Thirdly, THAT we *practiſe* what is *Good.*

THE *Wickedneſs* to be *forſaken*, is, " *The Devil and all his Works, the Pomps* " *and Vanities of this wicked World, and* " *all the ſinful Luſts of the Fleſh.* "

THE *Truths* to be *believed*, are, " *The* " *Articles of the Chriſtian Faith.* "

THE *Good* to be *practiſed*, is, that we " *keep God's holy Will and Commandments,* " *and walk in the ſame all the days of our* " *Lives.* ".

I. THE *Wickedneſs* to be *forſaken*, is here reduced under *Three* Heads. 1. *The Devil and all his Works.* 2. *The Pomps and Vanities of this wicked World.* 3. *All the ſinful Luſts of the Fleſh.*

1. WE are to renounce *the Devil, and all his Works.* And *Theſe* in Scripture ſignify generally *All Sin* whatſoever: *For* 1 Joh. iii. 8. *this purpoſe the Son of God was manifeſted, that he might deſtroy the Works of the Devil*, that is, that he might root out *Wickedneſs* out of the World. The reaſon why *All Sin and Wickedneſs* is called *the Work of the Devil*, is becauſe the Devil *firſt ſinned* from the Beginning, and *firſt ſeduced* men into Sin, and is the *Head of Apoſtacy*, and *delights* in *promoting* Sin, and *tempting* men to it. But *in This place*, 'tis plain the *Works of the Devil* do not ſignify *All Sin in general*, but *Some Sorts of Sin in particular*, diſtinguiſhed expreſsly from the *Vanities of the World* and from the *Luſts of the Fleſh.* Wherefore for the clearer underſtanding of this matter, 'tis to be obſerved

ſerved that the *Devil* is *in Scripture* repreſented to us, as *Head* or *Prince* of a number of *Angels*, who *ſinned againſt God*, (for probably *All* intelligent Creatures have their *State of Probation*,) and were *caſt down out of Heaven*. What their *Sin* was *in particular*, is not clearly revealed, and therefore 'tis to no purpoſe to be curious in inquiring after it. Only this we may be very ſure of, that it was not a *Rebelling* againſt God by way of *open Force*, as Some have weakly and injudiciouſly repreſented it. For nothing can be more abſurd, than to imagine that *Any Creature* or *number of Creatures* can in *This Senſe* poſſibly *rebel* againſt *God*, who can withdraw from them (when he pleaſes) even their very *Being*; and in whoſe hands the *whole Univerſe* is as *Nothing*. But 'tis reaſonable to ſuppoſe *They* fell, as wicked *Men* do, by preſumptuouſly and fooliſhly venturing to tranſgreſs ſome of God's Commands: Only with This difference, that *Their* Sin was the greater and more unpardonable, becauſe they had *No Tempter*, that we know of; and their *Nature*

was *leſs frail.* Neither *Now* do they withſtand the Will of God, and ſet up an oppoſite Kingdom, by way of *Force* or *Violence*, as if they could do any thing abſolutely againſt or in oppoſition to *Him:* But as Criminals and condemned perſons, having no Hope for *Themſelves*, they maliciouſly endeavour to draw *Others* likewiſe into the ſame Condemnation. When therefore the Scripture ſpeaks of *War in Heaven*, and of *the Dragon and His Angels fighting* againſt *Michael and His Angels*; we muſt by no means underſtand it *literally*, as if *evil Spirits* could *fight* againſt *God*, or againſt his *Miniſters*; but only *figuratively*, that, in the *moral* ſenſe, they *oppoſe* the Kingdom of *Chriſt*, by indeavouring to *ſeduce* men into the Commiſſion of *Sin.* The *Devil* therefore has no *Power* over men, neither is his *Force* at all to be feared: But he can *tempt* and *ſeduce* and *deceive* the unwary, as wicked *Men* alſo *tempt* one another; and is in the ſame manner to be reſiſted.

THIS

THIS being premiſed in general, concerning the *Devil* who is to be renounced; it will eaſily be underſtood, that the *Works of the Devil*, his *Works* properly ſo called, as diſtinguiſhed from the *Vanities of the World* and from the *Luſts of the Fleſh*; are *Such* Sins in particular, of which the *Devil* is principally an *Example*, to which he more immediately *tempts*, and which are more properly and ſtrictly called *Diabolical.*

OF This ſort is *Lying*, and eſpecially in *matters of Religion*, to deceive and impoſe upon men knowingly with *Falſe* Doctrines. For the Devil *is a Lyar, and the Father of it.* And hence in Scripture *falſe Objects of religious Worſhip* are frequently ſtiled, *Lies*; and the *ſetters of them up, Lyars.* Joh. viii. 44.

IN the next place, *Murder*, *Wars*, *Deſolations*, and particularly *Perſecution upon account of Religion.* For the Devil is *The Deſtroyer*, and a *Murderer from the beginning.* Rev. xii. 9, 13. Rev. ix. 11. Joh. viii. 44.

ALSO *Pride, Hatred, Envy, Malice, falſe Accuſation,* and the like. For the Devil is (what the name Διάβολος ſignifies) *The Accuſer of the Brethren.*

Rev. xii. 10.

THEN *Witchcraft, Aſtrology, Fortune-telling,* and all *unlawful Arts,* either *real* or *pretended.* For all things of This ſort, whenever they have any *reality* in them, are evidently *diabolical.* And when they have no *reality,* they are *Cheats* and *lying Impoſtures;* and *ſo likewiſe* they are ſtill the Works of Him, who was *a Lyar from the beginning.*

Laſtly; *IDOLATRY,* is the *principal* of all the *Works of the Devil,* and the moſt immediate and direct oppoſition to God. This was the great Enemy to Chriſtianity, at the firſt planting of the Goſpel. And though now, under the name of *Heatheniſm* indeed, it be aboliſhed in Theſe parts of the world; yet there are, even among thoſe that call themſelves *Chriſtians,* Some who (in direct oppoſition to the Command of God) worſhip *Images* of *Wood and Stone,* and *conſecrated Elements,*

Elements, and *Other Imaginations* of their own, inſtead of *the Maker* and *Preſerver* of all things, even the *One God and Father of All, who is Above all, and Through all, and In us all*; and (in direct contradiction to the deſign of the Goſpel) ſet up and pray to *imaginary Interceſſors*, *Angels* and *Saints* and *the Bleſſed Virgin*, inſtead of praying *in the Name* of Him who is the *One Mediator between God and Man*, even our Lord *Jeſus Chriſt*. All which Practiſes, are manifeſt *Idolatry*; Worſhip paid to *Idol-Gods*, and *Idol-Mediators*. And indeed every thing is Faulty of this kind, beſide the Worſhip of *Him alone*, who *created* the world *by his Power*, who *redeemed* mankind *by his Son*, and who *ſanctifies* all good perſons *by his Holy Spirit*.

2. WE are to renounce *the Pomps and Vanities of this wicked World*. The Meaning of which, is; not that the *World* which God hath created, or any of its *natural Injoyments*, are *Evil*: But the things to be renounced, are, the *Evil Cuſtoms*

ſtoms of the world, the *vitious Faſhions*, and the *corrupt Practiſes* that prevail in it.

IN the *Primitive* times, by the word *Pomps*, were particularly meant certain *Heathen Shows and Proceſſions*, which, having relation to the *Falſe Deities* of the Pagans, were of an *idolatrous* nature; and moreover, being frequently attended with *Lewd* Ceremonies, had a direct tendency to debauch mens manners. By the ſame word *now*, are to be underſtood all Methods of *Ambition* and *Grandeur*, inconſiſtent with Integrity and Virtue; and all *ſuch Sorts* of *Diverſions* and *Entertainments*, as plainly tend to *corrupt* good Manners.

THE *Vanities* of the world, are, *Riches unjuſtly gotten*, or *vainly and profuſely* ſquandered away in *riotous living*, or *purſued with inſatiable Covetouſneſs*, which leads men *into temptation and a ſnare, and into many fooliſh and hurtful Luſts, which drown men in deſtruction and perdition.*

1 Tim. vi. 9.

3. WE

3. WE are to renounce *All the Sinful Luſts of the Fleſh.* And theſe are better barely named than explained. *The works of the Fleſh are manifeſt, which are theſe; Adultery, Fornication, Uncleanneſs, Laſciviouſneſs, ——and ſuch like: Of the which I tell you before, as I have alſo told you in time paſt, that they which do ſuch things, ſhall not inherit the Kingdom of God.* Gal. v. 19.

II. The *Truths* to be *believed*, are, *The Articles of the Chriſtian Faith.* Theſe are contained in the *Creed* vulgarly called *The Apoſtles Creed:* Which ſhall be explained in its *proper* place.

III. THE *Good* to be *practiſed*, is, that we *keep God's holy Will and Commandments, and walk in the ſame all the days of our Lives.* And theſe *Commandments* ſhall likewiſe be explained in their *proper* place.

Qu. Doſt thou not think that thou art bound to believe and to do as they have promiſed for thee?

Anſw. Yes verily; and by God's help ſo I will. And I heartily thank our heavenly Father that he hath called me to this ſtate of Salvation, through Jeſus Chriſt our Saviour. And I pray unto God to give me his Grace, that I may continue in the ſame unto my lifes end.

THE *Ground* and *Reaſon* of the *Obligation* which the baptized perſon here *acknowledges* incumbent upon him, to perform and make good what *Others* had promiſed for him; is uſually ſuppoſed to be This, that the *Promiſe* was made in *His Name*, and that *therefore* he *himſelf* is bound to perform it, But this is by no means a *Satisfactory* account of the matter. For no perſon has a *Right* to *promiſe* any thing for *Another*, without *his own* Conſent; And no man is obliged to *make good* any ſuch Promiſe, if there lies upon him no *other Obligation*, but what ariſes merely

merely from ſuch a Promiſe made for him *without* his Knowledge and Conſent. Nor is it ſufficient to ſay, that the perſon is *therefore* under obligation, becauſe the things promiſed are for *his Own Advantage*. For every perſon, when he comes to be in a capacity of *Acting*, has a Right to judge *What is* for his Own Advantage. And 'tis not what *Another* may *think*, but what *he himſelf* is *convinced* to be for his own Advantage, that muſt finally determine him to chuſe and act. To the *Queſtion* therefore here put, how comes every baptized perſon to be "*Bound to be-*"*lieve and to do*" as *Others* have promiſed for him? the true *Anſwer*, I think, is contained in the *Two* following Obſervations.

1. THAT every baptized perſon, who, when he comes to years of underſtanding, is ſatisfied of the Truth of the Goſpel of Chriſt, and proceeds regularly in his Duty; does at Confirmation *voluntarily take upon Himſelf* the Promiſe, which had by *Others* been made for him at his Baptiſm: And

Then

Then, it being a Promiſe ratified by his *own Free Choice*, he is clearly under obligation to perform it. Wherefore, indeed, the Promiſe made by Sureties, is not properly a Promiſe of what the perſon *Shall* Do; but only a Promiſe of what he *ſhall be Inſtructed and called upon* to Do, and to *take upon himſelf that he Will* do at the time of his Confirmation. Or if he never be confirmed at all, yet, if he *profeſſes himſelf a Chriſtian*, he does, by that Profeſſion, *take upon himſelf* all the *Obligations* incumbent upon a *Chriſtian*; and conſequently *undertakes* to *perform* all that was *promiſed* for him at his being admitted by Baptiſm into That Profeſſion. Indeed, if a Perſon at years of diſcretion renounces his Baptiſm, and declares himſelf to be no Chriſtian, and diſclaims and rejects all Hope in the Goſpel; In This Caſe, as the *Sureties* have No other obligation remaining upon *Them*, but only to exhort and preſs him to examine ſeriouſly and carefully the Grounds and Evidences of the Doctrine of Chriſt; ſo neither has *He* properly Any obligation upon *Him*, mere-

ly on account of *Their* having promiſed for him what *He himſelf* is not willing to conſent to. But ſtill he *is* under an obligation no leſs ſtrong upon *another* account: Which is,

2. THAT the *things themſelves* are in *their own nature* ſuch, as the baptized Perſon would be abſolutely and indiſpenſably *obliged* to perform, whether the Sureties had ever made any Promiſe for him, or not. To *believe* what *God declares*, and to *Do* what *He commands*, are things which every perſon is *neceſſarily* obliged to, though no Promiſe had been made for him at all: And the *Promiſe of the Sureties* is not ſo much the *Ground* of the *obligation* incumbent upon the baptized perſon, as the *neceſſary obligation of the things themſelves* is that which makes *Their Promiſe* to have any *Validity*. Wherefore, indeed, *Their Promiſe* is not properly with intent to *lay any obligation* upon us, or tie us up to any thing we were not *otherwiſe* bound to do; but 'tis merely a *Declaration and Aſſurance* of a *kind intention* to *remind*

remind us of our *original and abſolute Obligation* to *believe and obey* the *Will* of *God*. So that, when any one is taught to ſay, that he *verily thinks he is bound to believe and to do, as his Godfathers and Godmothers promiſed for him*; the Meaning is not, that he *Therefore* thinks himſelf bound, becauſe *They* Promiſed; but that he *acknowledges* himſelf ſatisfied that They promiſed nothing, but what was *in itſelf* his Abſolute Duty to do: Which Promiſe, he is *therefore* at all times willing to renew and ratify.

ALL This, is very clear and plain, with reſpect to what we are to *Do*. But what is meant by being *bound* to *Believe*, is more difficult. For if *Believing*, does not, like our *Actions*, depend upon the *Will*; but men *muſt neceſſarily believe* what they have *good Evidence* for; and *cannot poſſibly believe* what they ſee *no reaſon* to be convinced of; How then can *Believing* be a *Duty*, which a man ſhould *upon Any account* be *at all* bound to perform? Upon This, 'tis to be obſerved, that *That Belief*,

which is the *Duty* of a Chriſtian, is not, in the ſtrict ſenſe of the word, *That bare Aſſent of the Underſtanding*, which 'tis not in our Power to with-hold; but it ſignifies, in the *Moral* ſenſe, That good diſpoſition of the *Mind and Will*, by which a man, laying aſide all Vice and Prejudice and corrupt Inclinations, chuſes to *attend to* and *examine* and *conſider* and *receive willingly*, whatever upon due Inquiry he ſhall find to be the Will of God: And when he has ſo received it, not careleſsly and *credulouſly*, but upon ſober Reaſon and good Evidence; he adheres to it ſtedfaſtly, as a *Principle* or rational *Ground* of Action, by which he is uniformly to be directed. Wherefore *Faith*, conſidered as a Chriſtian Virtue, always includes in it a Notion of *Fidelity* or *Faithfulneſs*. On the contrary, *Unbelief*, conſidered as a Fault, never ſignifies merely the diſbelieving of any thing for want of ſufficient Proof; but it always ſignifies rejecting careleſsly and obſtinately, without due examination and without juſt reaſon; or upon the Motives and Suggeſtions of Paſſion or Intereſt, in oppoſition to

Reaſon. And This is evidently the Caſe of all *Profane*, *Debauched*, and *Looſe Infidels*; who, under pretenſe of not being ſatisfied with the Evidences of *Revelation*, live in direct contradiction to all the *Principles* of *Reaſon* and *Virtue*, and of the *Natural Knowledge of God*.

AND thus much concerning the *Acknowledgment* contained in This Anſwer, "*Yes verily.*"

THE following words, "*And by God's Help ſo I will,*" are a declaration of *perpetually renewing* wiſe and good *Reſolutions*, Reſolutions of *adhering* to our *Faith*, and perſevering in our *Obedience*. For theſe things are very apt to ſlip out of the minds of careleſs perſons; whilſt the *Pleaſures of Youth*, and the *Cares of this World*, and the *Deceitfulneſs of Riches, choke the Word, and it becometh unfruitful*. Wherefore 'tis very expedient for young perſons, as often as the Principles of Religion are *rehearſed* in the Catechiſm, thus to confirm and eſtabliſh themſelves by new and *repeated* Reſolutions.

Mat. xiii. 22.

FURTHER:

FURTHER: Becauſe the things we are obliged to perform, are no leſs our *True Intereſt* than our *Plain Duty*; and living in Obedience to the Commands of God, is even *at preſent* a *State of Salvation*, a State of *Freedom* from the Dominion of vitious Habits and of baſe and unreaſonable Sins, a State which is even *at preſent* juſtly ſtiled *the glorious Liberty of the Sons of God*, as well as an Aſſurance of *Life and Immortality hereafter*; therefore at the ſame time that we *acknowledge* our *Obligation*, we are taught to *declare* our *Thankfulneſs* alſo for ſo excellent a Benefit. " *And I heartily Thank our Heaven-*
" *ly Father, that he hath called me to this*
" *State of Salvation, through Jeſus Chriſt*
" *our Saviour.* "

OUR *Thanks* are to be returned, in the *firſt* place, to *God*, our *Heavenly Father*, the *Original Author* and *Supreme Lord* of All: Whoſe *Goodneſs* it was, to *Send* his Son for our Redemption. For 'tis a very wrong and injurious notion of the *God and Father of All*, to conceive of him as

of a Rigid and Implacable Judge, in whom was naturally nothing but Wrath and Severity, till he was appeaſed by the merciful interpoſition of Chriſt. For on the contrary, even *This very thing*, the Coming of *Chriſt*, was itſelf the *Effect* of God's *eſſential* and *eternal Goodneſs* prevailing over his Wrath; and of his *original Mercy and Compaſſion*, in condeſcending to find out this Method for our Redemption, conſiſtent with the *Sanction* of his eternal *Laws* and with the *Wiſdom* of univerſal *Government*; and to *Send* his Son into the World for our Recovery. *God*

Joh. iii. 16. *ſo Loved the world, that he Gave his only begotten Son, that whoſoever believeth in him, ſhould not periſh, but have everlaſting Life.*

In the *next* place, all humble and *thankful Acknowledgment* is to be made likewiſe to *Our Saviour himſelf*; who was as willing to come and *give himſelf for us*, as God was graciouſly pleaſed to permit and to appoint him to come. *Wor-*

Eph. v. 2. Rev. v. 12. *thy is the Lamb that was ſlain, to receive Power*

Power, and Riches, and Wiſdom, and Strength, and Honour, and Glory, and Bleſſing: For thou waſt ſlain, and haſt redeemed us to God by thy Blood, out of every kindred and tongue and people and nation. ver. 9.

THE *Ground* of this *Thankfulneſs* to *Both*, is by St *Paul* expreſſed with the greateſt Accuracy and Exactneſs: *The Kindneſs and Love of God our Saviour toward Man,——which he ſhed on us abundantly through Jeſus Chriſt our Saviour.* Tit iii. 4, 6.

IT follows: "*And I pray unto God to* "*give me his grace, that I may continue* "*in the ſame unto my Lives end.*" Theſe words expreſs, 1*ſt*, the *Senſe* we ought to have of our own *Frailneſs*, and of our continually ſtanding in need of the Divine Aſſiſtance and Support. 2*dly*, the *Neceſſity* of *Perſevering* by the Divine Aſſiſtance in that *State of Salvation*, to which God hath called us. For *Baptiſm* and *Faith* and *Reſolutions of Obedience* are Nothing, unleſs they produce the *real Fruits* of a *virtuous and good Life*. *The juſt* Heb. x. 38.

juſt ſhall live by Faith: But if any man draw back, my Soul ſhall have no pleaſure in him. The Meaning of which, is; not that men, in this frail and mortal ſtate, can continue without Sin; but that they
Phil. iii. 14. muſt *preſs toward the Mark, for the prize of the high Calling of God in Chriſt Jeſus*; conſtantly indeavouring to keep all
2 Cor. vii. 1. God's Commandments; *cleanſing themſelves from all filthineſs of the Fleſh and Spirit, perfecting Holineſs in the Fear of God.* And whenſoever they fall into any thing that is amiſs, they muſt immediately by *real Repentance* and *effectual Amendment*, return to the State from whence they were fallen.

PART

PART II.

Of the Creed or Belief.

Qu. RHearſe the Articles of thy Belief.

Anſw. I believe in God the Father Almighty, Maker of Heaven and Earth: And in Jeſus Chriſt his only Son our Lord, who was conceived by the Holy Ghoſt, Born of the Virgin Mary, Suffered under Pontius Pilate, was crucified, dead and buried, He deſcended into Hell; The third Day he roſe again from the Dead, He aſcended into Heaven, And ſitteth at the right hand of God the Father Almighty: From thence he ſhall come to judge the Quick and the Dead. I believe in the Holy Ghoſt; The holy Catholick Church;

The Communion of Saints; The Forgiveneſs of Sins; The Reſurrection of the Body; And the Life everlaſting. Amen.

Qu. What doſt thou chiefly learn in theſe Articles of thy Belief?

Anſw. First, I learn to believe in God the Father, who hath made me and all the World. Secondly, in God the Son, who hath redeemed me and all Mankind. Thirdly, in God the Holy Ghoſt, who ſanctifieth me, and all the Elect People of God.

THE whole *Religion* of a *Chriſtian* is briefly comprehended in *Three* Particulars; *Repentance*, *Faith*, and *Obedience*.

REPENTANCE is, his *renouncing* the *Works of the Devil*, the *Vanities of the World*, and the *Sinful Luſts of the Fleſh*. *Faith* is, his firmly *believing and embracing the Doctrine of Chriſt*, as taught in

in the Goſpel: Which Doctrine, for memories ſake, is briefly ſummed up in *the Apoſtles Creed. Obedience* is, his *keeping the Commandments of God:* Which Commandments are rehearſed in the Catechiſm, and are diſtinctly and largely explained by our Saviour in his *Sermon upon the Mount.*

THE Reaſon why This *Faith*, or *Believing* the Doctrines of the Goſpel, is ranked here in the *Second* place, between *Repentance* and *Obedience*; between forſaking the *Works of the Devil*, and obeying the *Commandments of God*; is evident. Becauſe by *Repentance* we are led to *Faith*, and by *Faith* to *Obedience.* A man muſt firſt lay aſide the *Prejudices* of *Errour and Wickedneſs*, before he can be diſpoſed to receive the *Truth:* And he muſt firſt *know and believe* what is *Right*, before he can *practiſe* it. *He that cometh to God, muſt believe that he Is, and that he is a Rewarder of them that diligently ſeek him.* He that cometh to *Chriſt*, muſt firſt *renounce* the *Evil One*, that is, reject Heb. xi. 6.

the

the *Falſe Doctrines* of *Atheiſm*, *Idolatry*, and *Superſtition*; he muſt in the next place ſtudy to be inſtructed in the *True Doctrine* of Chriſt; and then he will be qualified to *obey* his Commandments.

FAITH then being thus *neceſſary*, in order to *Obedience*; the Queſtion will be, *What* are the Doctrines to be believed, or *What* are the *Articles of our Chriſtian Faith*, and *upon What Authority* to be received? The Catechiſm tells us, that the *Articles of our Belief* are *the Apoſtles Creed*; And the *Authority* upon which the Creed is to be received, is the *Revelation* of God. But ſince the Apoſtles Creed is not ſo much as pretended to have been compoſed by the *Apoſtles themſelves*, or to have been *inſpired* of God into thoſe who did compile it; upon *What Authority* is it, that we are to believe it contains ſo *Authentick* an Account of the Articles of our Chriſtian Faith?

Now

NOW Here ariſes the *Great* and *Fundamental Difference* between the *Church of Rome* and the religion of *Proteſtants*. The *Church of Rome* teaches, (and 'tis the *Foundation* and *Support* of all their *Errours* and of all their *Impieties*,) that whatever *Creeds* or Doctrines they ſhall think fit to impoſe, are to be *received and believed* upon the *Authority* of *the Church*, without any further Inquiry. Which if it were true, it would be *impoſſible* for any reaſonable man ever to know *what* was required of him to be believed. For what They call *The Church*, has ſometimes taught *one thing*, and ſometimes *another*; and *Creeds* have been made *contrary* to *Creeds*; and *Councils* have determined one againſt another; and *Great* and *Learned* men have diſagreed among themſelves, and been altogether inconſiſtent with each other. If therefore the *Authority* of *Man*, or of any *Number of Men*, how great, how learned ſoever, were in this caſe the Foundation and Ground of Belief; our *Religion* muſt be taken up *merely by Chance*, according to the *Place*

we

we lived in, or the *Perſons* we happened to converſe with. And, among ſo many *Inconſiſtencies*, Who could know with any certainty *What* to believe? For not only ſingle *Men*, but one *Church* alſo has taught *contrary* to *another*, and ſometimes *contrary* to *itſelf:* And the *Church of Rome*, has in *different Ages*, made *different Creeds*, and *different Articles of Faith*. Here therefore is nothing but *Darkneſs*, and the utmoſt *Confuſion:* A groundleſs and inconſiſtent *Profeſſing* to *believe*, whatever ſhall at any time happen to be the *prevailing* Doctrine.

THE Doctrine of the *Proteſtant Religion* in this matter, of thoſe who profeſs to be *ready always to give an Anſwer to every man that asketh them a Reaſon of the Hope that is in them*; is, on the other hand, very clear and plain. Our *Saviour*, by undeniable Miracles, proved himſelf to be ſent of God; and conſequently that, whatever *he* taught, was of neceſſity to be believed. The *Apoſtles* in like manner proved *Their commiſſion*, by undeniable Evidences:

1 Pet. iii. 15.

videnceſ: And conſequently, whatever *They preached*, was likewiſe to be believed, as the Preaching of Him that Sent them. And becauſe the ſame Spirit was continually with them, to *guide them into all Truth*; therefore what they *Wrote*, was of the ſame Authority as what they *Preached*. Now theſe *Writings* of theirs, are contained in the Books of the *New Teſtament*. Theſe *Books* therefore, with the Writings of the Prophets in the Old Teſtament, to which they continually refer; are the only *Rule of Truth*, in matters of *Revealed Religion:* And nothing can be required as of neceſſity to be believed by any Chriſtian, that is not clearly contained therein. The only remaining difficulty then is, concerning the *Senſe* and *Meaning* of theſe Scriptures. And here, becauſe God has made This the only *additional Rule*, (beſides the univerſal Light of *natural Reaſon and Conſcience*,) by which every man is to be judged; therefore in things *fundamental*, in things required as *of neceſſity to eternal Salvation*, 'tis evident this Rule ought to be ſo *Plain*, that

Joh. xvi. 13.

that no *honeſt and careful mind*, even of *mean capacity*, to whom the *Sermons* of *Chriſt* and his *Apoſtles* have ever been *diſtinctly* rehearſed, can be in any danger of miſtaking. *Repentance from dead works*, and *Faith towards God*; *the* hope of *Reconciliation through Chriſt*, upon the terms of *real Amendment and Reformation of Manners*: the *Reſurrection from the Dead*, and *Eternal Judgment*; are *Principles* of Doctrine, *Fundamental* Principles, which no *honeſt Mind*, even of the *loweſt capacity*, can poſſibly *miſunderſtand*. And more than This, they who want capacity, cannot be bound to *underſtand* or *receive*; cannot be bound, either to *underſtand explicitly* without *Abilities*, or to *receive implicitly* without *Underſtanding*. For the explication of things *more difficult*, and to aſſiſt in the more perfect underſtanding of the *plain* ones, God has appointed the *Miniſters* of the Goſpel: Who are to teach, to inſtruct, to exhort, to reprove. Not that any thing is to be received upon Truſt on *Their Authority*, (which is the Eſſence of

Popiſh Superſtition and *Tyranny*;) But *Their* Learning and Study is to be imployed in *inſtructing* the people *ſo*, that the *People themſelves* may, with the Help of That inſtruction, *ſee* and *underſtand*, with their *own Underſtandings*, the doctrine of the Goſpel.

NOW as *Preaching* and *larger Inſtructions* are very uſeful for *explaining of Scripture*, and for *exhorting* men to the *Practiſe of their Duty*; and yet are of *no* other *Authority*, than *as* they are agreeable to Scripture; ſo *brief Summaries* or *Heads* of the Chriſtian doctrine, are uſeful for Memory, to keep in mind by few words the moſt important Principles of religion. Of This ſort, is *the Apoſtles Creed*. And its *Authority* therefore is not as being a *Creed*, but as being a *True* Summary of *Apoſtolical* doctrine, or as containing the *chief Heads* of the doctrine of *Chriſt* delivered *authoritatively* in *Scripture*. In like manner as the *Contents* of the ſeveral *Chapters* in the *Bible*, are neither *inſpired*, nor of Any direct *authority*, and

and yet may be very uſeful to aſſiſt the Memory *in Thoſe Particulars*; ſo *the Apoſtles Creed*, though not of inſpired Authority like the Writings of the Apoſtles themſelves, yet is a very uſeful Help to the memory, as being the *Sum* or *Contents* of the Scripture-doctrine *in general*. I mean, of *That Evangelical Doctrine* concerning the Method of bringing men to Salvation, which is inculcated through the *Whole Scripture*, and which is moſt univerſally *neceſſary* to be underſtood and remembred. For there are alſo many other *Hiſtorical*, and there are ſome *Philoſophical* parts of Scripture; which, not being of equal importance to be underſtood by All, are therefore not taken notice of in This Creed. Concerning ſome of theſe things, there have been made in the ignorant and contentious Ages of the Church, and during the Growth of Popery, Creeds contrary one to another; and when they have not been contrary, yet much more obſcure and difficult to be underſtood than the Whole Scripture itſelf. Into the *Form of Baptiſm*, and into the

Catechiſm, and into the *Order for the Viſitation of the Sick*, the *Apoſtles Creed only* has very wiſely been put; as being eaſy and clear and intelligible to All, and not mixt with any matters of *doubtful Diſputation.*

ARTIC. I. **I believe in God, the Father Almighty, Maker of Heaven and Earth.**

TO "*believe in God*," is to believe that there is a Being Eternal and Infinite, Perfect and Self-ſufficient, All-powerful and All-wiſe, Juſt and Righteous, Holy, Merciful and Good. A Being, whoſe *Duration* no *Time* can exhauſt, from whoſe *Preſence* no *Swiftneſs* can flee, whoſe *Power* no *Force* can reſiſt, from whoſe *Knowledge* no *Secret* can be concealed, from whoſe *Juſtice* no *Art* can eſcape, by whoſe *Goodneſs* all things are *ſuſtained.* A Being, who is every where preſent, whoſe Power cauſes and directs every thing, and his Kingdom ruleth over All. This is the *God* of *Nature*; and *Nature it-*

ſelf (of which ignorant men often ſpeak as of a real Being or Agent) is *nothing elſe* but the *univerſal* and *perpetual Efficacioufneſs* of *His Will and Laws.*

THE *Grounds* upon which we believe ſuch a Being, are numberleſs. For, indeed, *every thing* proves the Being of *God.* The *Imperfection* of all *other* things, and their abſolute *incapacity* to be the Cauſe or neceſſary Reaſon of their own Being. The *natural Conſcience*, and *univerſal Apprehenſions* of all Mankind. The ſtricteſt *Searches* and *Inquiries* of the *Learned*, and the moſt *obvious* and *unavoidable Obſervations* of the *Unlearned.* The Greatneſs, the Variety, the Motions, the Beauty, the Order and Harmony of the *World.* The *Fitneſs* of every thing to its proper *End.* The Growth of *Plants*, the Sagacity of *Animals*; the Structure of the *Body*, and the Faculties and Activity of the *Soul of Man.* Whatever we obſerve in *Nature*, in the Heavens and upon the Earth; and whatever is *Supernatural*, as Miracles and Propheſies. All theſe

theſe things *conſpire* to prove to us, that there is a *God*. So that mens neglecting to infer the Being of God, from every thing they ſee or think of every day; is in reality as *ſtupid* a thing, as if from the *conſtant and regular* continuance of the *day-light*, men ſhould ceaſe to obſerve that there is ſuch a thing as the *Sun* in the Heavens, from whence *That Light* proceeds. Nor would it be more abſurd to imagine that the *Light* would continue, though the *Sun*, which cauſes it, were extinguiſhed; than that the *Effects of Nature* can regularly go on, without the *Eeing* of *Him* who *alone cauſes* thoſe Effects.

FURTHER; to "*believe in God*," ſignifies moreover, to believe that there is *but One God*. For ſo the Antient Greek Creeds *always* expreſſed it; "*I believe in* "*One God.*" And This alſo is a Fundamental Truth of Natural Religion. For, as it is ſufficiently *apparent* even to ordinary Capacities, from the *univerſal harmony* of Nature, that *All things* both in the Heavens and in the Earth are under

One direction, under the *uniform* direction of *One Supreme Will*; ſo to men of Science and Ability 'tis moreover ſtrictly demonſtrable from the nature of *Neceſſary Immenſity and Eternity*, that there can be *but One God, Supreme over All.* And what *Natural Reaſon* thus teaches, *Revelation* abundantly confirms. *The Lord he is God, there is none elſe beſides him. Thou ſhalt have no other Gods but me. Hear, O Iſrael; the Lord our God is One Lord. To Us there is but One God, the Father, of whom are all things. One God and Father of all, who is above all, and through all, and in you all.*

Deut. iv. 35. Exod. xx. 3. Deut. vi. 4. 1 Cor. viii. 6. Eph. iv. 6.

THE *reaſon* why *God*, in theſe *Texts*, and accordingly in this *firſt Article of the Creed*, is ſtiled "*The Father*;" is,

1. TO denote that he is the original *Author* or *Giver of Life*, to all the intelligent Beings in the Univerſe. He is [πατὴρ πάντων] the *Father of All*, the *Father of the Univerſe*; the *Father, of whom the whole Family in Heaven and Earth is named.* In This ſenſe, *Angels* are in Scripture

ture ſtyled the *Sons of God*, and *Men* declared to be *His Offspring*. And This is the ſenſe *firſt and principally* intended, in this firſt Article of the Creed.

2. IT denotes *ſecondarily* That *Paternal* Affection, and tender Care and Love, which God bears towards thoſe who ſincerely obey him. *Behold, what manner of Love the Father hath beſtowed upon us, that we ſhould be called The Sons of God:* Having *received the Spirit of Adoption, whereby we cry, Abba, Father*; and being taught to pray to him under the peculiar denomination of *Our Father which is in Heaven.*

1 Joh. iii. 1.

Rom. viii. 15.

3. IT denotes, in the *laſt* place, his being in a ſingular and peculiar manner, *The God and Father of our Lord Jeſus Chriſt.*

2 Cor. xi. 31. Eph. i 17. Joh. xx. 17.

THE *Next* character, under which *God* is deſcribed in this firſt Article of the Creed, is expreſſed by the term, "*Almighty.*" And here the word in the original [παντοκράτωρ] ſignifies, not bare-

ly *Omnipotence* or *Infinite Power*, which is *One* particular Attribute; but it ſignifies properly *Supreme Dominion*, or *That abſolute Sovereignty*, the notion of which in its full extent includes *All* the divine Perfections or Attributes. It denotes *That Sovereignty* which the Apoſtle ſpeaks of,
Rom. xi. 36. when he ſays, *Of him, and Through him, and To him are all things*; and that he is
Eph. iv. 6. *Above all, and Through all, and In all.* 'Tis *That Sovereignty*, by which the whole *inanimate and irrational World* is in His hand as a duſt of the Balance; and he does with it whatſoever he pleaſes. *That Sovereignty*, with regard to which All created *Intelligent Beings*, Men and Angels, are his Subjects and Servants; and he commands what he pleaſes in the Armies of Heaven, and among the Inhabitants of the Earth. *That Sovereignty*, by which *the Son* himſelf, who is *King of*
Col. i 19. ii. 9. *Kings and Lord of Lords*, (in whom *it pleaſed the Father that All Fulneſs ſhould dwell*, even *the Fulneſs of the Godhead bodily*;) was *Sent* forth to recover and bring men back to the Father, and ſhall again

at

at the End *deliver up the Kingdom to God, even the Father*, and *be Himſelf Subject unto Him that put all things under him; that God may be All in All.* 1 Cor. xv. 24, 28.

THE *laſt* part of the deſcription This Article gives us of the God in whom we believe, is, that he is the "*Maker of Hea-*"*ven and Earth.*" That is: The *Firſt Cauſe*, the *Creator* of all things: *For* whoſe *Pleaſure all things* Now *Are, and were* at firſt *created.* Ignorant men, in times of Heathen darkneſs, worſhipped the *Hoſt of Heaven*, the *Sun, Moon and Stars*, as the Authors of all Earthly Bleſſings. But *We* are diſtinctly *Taught*, what *Reaſon* alſo abundantly confirms, that all theſe things are mere *inanimate Inſtruments*, and merely the *Work* of *His hands*, who is the *Real Author* and *Living God* of Nature. Rev. iv. 11.

ARTIC. 2. **And in Jeſus Chriſt, his only Son, our Lord.**

THIS Article very properly *follows* the former; According to That Direction of Our Saviour, *Ye believe in God, believe al-so in Me:* And that of St *Paul*; *To Us there is but One God, the Father, of whom are all things, and We in Him; and One Lord, Jeſus Chriſt, by whom are all things, and We by Him.* The *Firſt* Article is the Foundation of *all Religion in general*, both Natural and Revealed: The *Second* is the Foundation of That *Method of Religion inſtituted in particular*, for the Reconciliation and Salvation of *Sinners*. As we believe in the Firſt place in the *Creator*, *Father*, and *Supreme Lord* of the Univerſe; ſo we are to believe in the Next place in the *Saviour of Mankind*, the only Name given under Heaven, by which *Sinners* may attain unto Salvation. An account of whoſe *Perſonal Character* and *Proper Offices*, is briefly and yet emphatically laid down

Joh xiv. 1. 1 Cor. viii. 6.

down in theſe Few words, " *Jeſus Chriſt*, " *his only Son, our Lord*, ".

HIS *Perſonal character* is, that he is *The Only Son of God.* And his *Proper Offices* are expreſſed in the ſignification of the Names, *Jeſus* and *Chriſt* and *Lord.* The Name, *Jeſus*, ſignifies a *Saviour.* And the Name, *Chriſt*, is the ſame as *Meſſiah* or *Anointed* of God: *Anointed*, to be our Great *High-Prieſt*, or Mediator and Interceſſor; our Infallible *Prophet*, or Teacher and Guide; our *King*, of whoſe Dominion there ſhall be no End; and our *Lord*, *at* whoſe *Name every knee* muſt *bow*, *to the Glory of God the Father.* Phil.ii. 10, 11.

IN order to underſtand diſtinctly the *Perſonal Character* here given of Chriſt, that he is the *Only Son of God*; 'tis to be obſerved that This phraſe, *Son of God*, has in Scripture ſeveral different Significations. *Angels* are ſtyled the *Sons of God*, as having received from him their *Being* and their *Life*; and are *under That denomination* repreſented as *ſinging together* Jobxxxviii and 7.

and *ſhouting for Joy*, at the Sight of the Creation of this viſible World. *Adam* is upon the like account called *the Son of God*, as having received *Life* immediately from God himſelf, without the interpoſition of any Human Parent. Good *Chriſtians* are ſtill in a further ſenſe ſtiled *the Sons of God*, as being Members of his *Church* or *Family*, as having received the *Spirit of Adoption*, the *Principle of a Spiritual Life*, and the *Promiſe of an Eternal one*. But *Chriſt* is in a *ſingular*, in a *higher* and more *peculiar* manner than any of Theſe, the *Son* and therefore the *Only Son* of God. And *That* likewiſe upon different Accounts. Firſt, upon account of his being *conceived of the Holy Ghoſt*, in a miraculous manner; and *Therefore* (ſaid the Angel to the Bleſſed Virgin) he *ſhall be called The Son of God*. Then, upon account of his being appointed to the ſpecial Office of the *Meſſiah: Say ye of him, whom the Father hath ſanctified, and ſent into the World, thou blaſphemeſt, becauſe I ſaid, I am the Son of God?* Then again, as being the *Firſt-begotten* from the Dead;

Luke iii. 38.

Rom. viii. 14. 15.

Eph. iii. 15.

Luke i. 35.

John x. 36.

Dead; *God has fulfilled the Promiſe,* —— *in that he has raiſed up Jeſus again; as it is written,—Thou art my Son, this day have I begotten thee:* And *declared* him *to be the Son of God with Power,* ——*by the Reſurrection from the Dead.* Then, as having *All Judgment committed to* him, and being inveſted with *All Power in Heaven and in Earth*; ruling *as a Son over his Own houſe*, being *appointed* of the Father *Heir of all things, by whom alſo he made* [τὰς αἰῶνας] *the Ages: Angels and Authorities and Powers being made ſubject unto him:* Himſelf being *ſat down on the right hand of the Majeſty on high*, and *made ſo much better than the Angels, as he hath by inheritance obtained a more excellent Name than they: For unto which of the Angels ſaid he at any time, Thou art my Son, this day have I begotten thee?* But *when he bringeth in the Firſt-begotten into the World, he ſaith, And let the Angels of God worſhip him.* Laſtly, as having been from the Beginning *in the Boſom of the Father*, a *Divine Perſon*; having *had glory with the Father, before the world was*; being

Acts xiii. 33. Rom. i. 4. Joh. v. 22. Mat. xxviii 18. Heb. iii. 6. Heb i. 2. 1 Pet. iii. 22. Heb i. 3, 4, 5, 6. Joh. i. 1, 18. xvii. 5.

Heb. i. 3. ing *the Brightneſs of his Glory, and the ex-*
Col. i. *preſs Image of his Perſon*; even *the Image*
15...19. *of the inviſible God, the firſt-born of every creature: For by him* [ἐν αὐτῷ, *In* or *Through* him, or *with regard to* him,] *were all things created,* [*God created all things By Jeſus Chriſt,* Eph. iii. 9.] *that are in Heaven, and that are in Earth, viſible and inviſible, whether they be Thrones, or Dominions, or Principalities, or Powers; all things were created by him* [δι' αὐτοῦ, *Through* him] *and for him: And he is before all things, and by him all things conſiſt: And he is the Head of the Body, the Church: Who is the Beginning, the Firſt-born from the dead; that in all things he might have the pre-eminence: For it pleaſed the Father, that in*
Col. ii. 9. *him ſhould all Fulneſs* [even *all the Fulneſs of the Godhead*] *dwell.*

THE *Proper Offices* of Chriſt, are expreſſed in this Article under the ſignification of the Names, "*Jeſus*," and "*Chriſt*," and "*Lord.*"

I. THE

1. THE Name, "*Jeſus*," ſignifies *a Saviour*. For which reaſon it was given to *Joſhua* in the Old Teſtament, as a Type; and to our Saviour by the Angel before his Birth. *Thou ſhalt call his Name* Matt. i 21. *Jeſus; for he ſhall Save his people from their Sins.* Now This *Salvation from Sin* he obtains for us, by *Teaching* us the *Way* to *Life and Immortality*, which he hath clearly and diſtinctly brought to Light in the Goſpel; by *delivering* us from the *Dominion* of Sin, through *Sanctification* of the Spirit; and by *receiving* us finally into his everlaſting *Kingdom of Righteouſneſs* in Heaven. But more *particularly and eſpecially* he is our *Saviour* in This; that, as our Great *High-Prieſt*, he offered *Himſelf* a *Sacrifice* to God, for *Expiation* of the *Guilt* of Sins truly repented of and forſaken; *to purge our Conſcience from dead works to ſerve the Living God*; and *by his own blood, obtained eternal redemption for us*; and *is entred into Heaven, to appear in the preſence of God for us*; where *he Ever liveth, to make interceſſion for* us. And becauſe he thus Heb. ix. 14. ver. 12. ver. 24.

lives

Heb. vii. 25. ver. 24. lives *for ever*, and has an *unchangeable Prieſthood*; therefore he is ſaid in Scripture to be a *Prieſt*, not *after the order of Aaron*, which was in many reſpects an imperfect Prieſthood; but *after the order of Melchiſedec*, who was both *Prince* and *High-Prieſt*, and of whom is recorded neither *Predeceſſor* nor *Succeſſor*, that he might be an Emblem of our true *ever-living High-Prieſt*.

Heb. vi. 20

2. THE Name, "*Chriſt*," ſignifies *Meſſiah* or *Anointed*. And This, as it may have reference *in general* to *All* his *Offices*, ſo it *more particularly* denotes his being *Sent* to us as an infallible *Prophet*, *Inſtructor* and *Guide*, to *reveal* to us the whole Will of his Father, and bring us back unto God. *The Spirit of the Lord is upon me, becauſe he has Anointed me to preach the Goſpel to the poor.* And; *God Anointed Jeſus of Nazareth with the Holy Ghoſt, and with Power; who went about, doing good*, &c. And upon This Account He is called The *Word*, the *Way*, the *Truth*, and the *Life*: viz. *That Pro-*

Luke iv. 18.

Acts x. 38.

Joh. i. 1. Rev. xix. 13. Joh xiv. 6.

phet that ſhould come into the World, to *ſhew unto men the Way of Salvation,* to bring men *unto the Father, to give men Underſtanding that they may know the True God and eternal Life.* Joh. vi. 14. Acts xvi. 17. Joh. xiv. 6. 1 Joh. v. 20.

3. THE title, "*Lord,*" denotes his having a Right of *Dominion* over us, by virtue of his having redeemed and purchaſed us with his own Blood, and of his being *appointed Heir of all things.* For *All Power is given unto* him, *in Heaven and in Earth: The God of our Lord Jeſus Chriſt, the Father of glory,*——having *ſet him at his own right hand in the heavenly places, Far above all principality and power and might and dominion and every name that is named, not only in This world, but alſo in That which is to come. And he hath put all things under his Feet,* (him only himſelf always *excepted, who did put all things under him,*) *and gave him to be the Head over all things to the Church:* Having *highly exalted him, and given him a Name which is above every name; that at the Name of Jeſus every knee ſhould bow,* Heb. i. 2. Mat. xxviii 18. Eph. i. 17...21. 1 Cor. xv. 27. Phil. ii. 9, 10, 11.

of

of things in Heaven, and things in Earth, and things under the Earth; and that every tongue ſhould confeſs that Jeſus Chriſt is Lord, to the glory of God, the Father.

Luke i. 33. *And he ſhall reign over the houſe of Jacob for ever, and of his Kingdom there ſhall be*

Rev. xix. 16. *no End.* For his *Name* is, *King of Kings and Lord of Lords.*

ARTIC. 3. **Who was conceived by the Holy Ghoſt, born of the Virgin Mary.**

IN This Article is to be conſidered the *General* Doctrine, that our Lord was *Conceived* and *Born:* And the *Particulars* of that doctrine; that he was *conceived*, by the influence of the *Holy Ghoſt*; *born*, of a *Virgin*; and of *That particular Perſon*, the *Virgin Mary.*

THE *General doctrine*, that our Lord was *Conceived* and *Born*; is a declaration of our belief, that *That Divine Perſon*,

Joh i. 1,2, 18. Phil ii. 6. Gal. iv. 4. who *was in the Beginning with God, in the Boſom of the Father*, and in the *Form of God*; did in *the Fulneſs of Time*, in

order to redeem mankind by his Sufferings and Death, voluntarily and in compliance with his Father's good pleaſure, condeſcend to become *Man. The Word was made Fleſh, and dwelt among us:* That is; That *Divine Perſon,* whoſe *Name is called the Word of God,* was *made Man,* was really *made in the Likeneſs of Men,* and not merely deſcended *upon a Man* and dwelt *in a Man,* (which was the doctrine of *Cerinthus,* that *Jeſus* was not himſelf *the Chriſt come in the Fleſh,* but that he was *merely a Man* upon whom *the Chriſt* deſcended from Heaven and united himſelf to him:) This *divine Perſon,* I ſay, was really *made Man,* was *conceived* and *born*; became ſubject to all the infirmities of Humane Nature; was *in all points tempted like as We are, yet without Sin; took part of fleſh and blood,* and was *in all things made like unto his brethren, that he might be a merciful and faithful High-Prieſt in things pertaining to God, to make reconciliation for the Sins of the people; For in that He himſelf hath ſuffered, being tempted, he is able to ſuccour them*

Joh. i. 14.
Joh. i. 1. Rev. xix. 13.
Phil. ii. 7.
1 Joh ii. 22. iv. 2, 3. 15. v. 1. 2 Joh. 7.
Heb ii. 14, 17. iv. 15.

that are tempted. This is That *Humility* and *Condescension*, which St *Paul* so affectionately describes: *Let this* (humble) *Mind be in You, which was also in Christ Jesus: Who being in the form of God,* (οὐχ ἁρπαγμὸν ἡγήσατο τὸ εἶναι ἴσα θεῷ,) *was not earnestly desirous to appear in that Form of God,* in which he might have appeared; *But* (ἐκένωσεν ἑαυτὸν) *devested himself* of That Glory, *and took upon him the Form of a Servant, and was made in the Likeness of Men; And being found in fashion as a Man, he humbled himself, and became obedient unto Death,* &c.

Phil. ii. 5---8.

THIS is the *General* Doctrine. The *Particulars*, expressed in the present Article, are; that he was *conceived* by the influence of the *Holy Ghost*; that he was *born*, of a *Virgin*; and of *That Particular Person*, the *Virgin Mary*.

1. HE was *conceived*, by the influence of the *Holy Ghost*. Some very Antient Writers understand those words of the Angel to the Blessed Virgin, *The Holy Ghost shall come upon thee*, to be meant of

Luke i. 35.

That

That Holy Spirit, which was *Chriſt himſelf* before his incarnation. But they are more generally underſtood to ſignify his being *miraculouſly* conceived, by the influence of *the holy Ghoſt*. And this is very agreeable to the *Analogy* of the whole *Goſpel-Diſpenſation*, which ſuppoſes *All Miracles* under the *New Teſtament* to be *worked* by *one and the ſelf-ſame Spirit*, which from the Beginning inſpired the Prophets under the *Old Teſtament*, and *was in Them the Spirit of Chriſt, teſtifying before-hand the Sufferings of Chriſt, and the Glory that ſhould follow*. Whatſoever *God* does of *This* kind, from the Beginning to the End of the Whole Diſpenſation; the Scripture *generally* repreſents as being done by *the Holy Ghoſt ſent down from Heaven*. And becauſe What *God* does thus by *his Holy Spirit*, is in event the *Same*, as if he had done it *immediately by Himſelf in his Own Perſon*; hence the *ſame individual Works* are frequently aſcribed both to *God Himſelf*, even to the *God and Father of all*, who works them *by his Spirit*; and at the ſame time they

1 Cor. xii. 11.

1 Pet. i. 11.

1 Pet. i. 21.

are aſcribed alſo to the *Spirit, by which God works them.* The *Prophetick* Writings of the Old and New Teſtament are inſpired of *God*, becauſe inſpired by his *Holy Spirit.* Our *Bodies* are ſtiled *Temples* of *God*, becauſe they are *Temples* of the *Holy Ghoſt*; and *God* dwells in us, *by* his *Spirit.* *Ananias* and *Sapphira* * are charged with *lying unto God*, when they *lied to the Holy Ghoſt*; and with *lying to the Holy Ghoſt*, when they lied to *Men inſpired* with the Holy Ghoſt; becauſe Lying to the *Spirit by which God ſpeaks*, is in effect and in reality Lying to *God Himſelf.* The *Miracles* which our Lord himſelf worked during the courſe of his Miniſtry, are aſcribed ſometimes to *the Father which dwelt in him*, and ſometimes to *the Spirit* which *God gave not by meaſure to him.* By a not unlike manner of ſpeaking, *Chriſt* is ſometimes ſpoken of as having *created* the World; (of which nevertheleſs *God*, even the *Almighty Father*, is the *Creator*, *for whoſe Pleaſure all things Are and were Created:*) Becauſe *God created all things by Jeſus Chriſt.* And thus therefore

Il. xlviii. 16.
1 Pet. i. 12.
Rev. i. 1, 10.
1 Cor. iii. 16.
vi. 19.
2 Cor. vi. 16.
Eph ii. 22.
*Acts v. 3, 4.
Joh. xiv. 10.
Mat. xii. 28.
John iii. 34.
Acts x. 38.
Rom. i. 4.
Joh. i. 3.
Col i. 16.
Rev. iv. 11.
Eph. iii. 9.
Heb. i. 2.

therefore likewiſe concerning our Lord's miraculous *Conception:* Becauſe *the Holy Ghoſt* (ſaid the Angel to the Bleſſed Virgin) *ſhall overſhadow thee, THEREFORE alſo That Holy thing which ſhall be born of thee, ſhall be called the Son of GOD*; [not the *Son* of the *Holy Ghoſt:*] *God* in *This* miracle likewiſe, as generally in *Others*, operating *by his Spirit*, even by *one and the ſelf-ſame Spirit*, by which he *worketh all in all.* Luke i. 35. 1 Cor. xii. 11. Ver. 6.

2. HE was *born*, of a *Virgin.* The *Reaſon* of this, ſeems to be; becauſe, not being *originally* of *our Nature*, but a Perſon infinitely of *ſuperiour Dignity* to *Men*; and having præexiſted *in the Form of God*, as *the Angel of the Covenant*, till the time of his Incarnation; this was the moſt natural Method, in which he could be *made in the Likeneſs of Men.* And *miraculous* as it was, there was ſtill in this whole tranſaction nothing *impoſſible*, nor in the nature of the thing itſelf *at all more difficult*, than in the eſtabliſhed Courſe of Nature. Phil. ii. 6. Mal. iii. 1. Zech. xii. 8. Phil. ii. 8.

3. He was born, of *This Particular Person*, the *Virgin Mary*. The *Reason* of *This*, was, that by his genealogy he might
Luke ii. 4. appear to be of *the House and Lineage of David*, according to the Scriptures.

That the *Blessed Virgin* was a Person eminent for her Virtue and Piety, cannot be doubted; and it plainly appears in the Spirit with which her *Magnificat*, or Song of Praise, is expressed. So that,
Luke i. 48. with the greatest reason, *from thenceforth All Generations* were to *call Her Blessed*, who was exalted to be [κυριοτόκος] The
Ver. 43. *Mother of our Lord*. But that she should therefore be *adored and invocated* after her
1 Tim. ii. 5. Death, as if She had been appointed *Mediator between God and Men*; this is so absurd and profane, and such a manifest Departing from Christ *The One Mediator*; as if it had been invented on purpose by the Enemies of our Lord, to expose his Holy Religion to the Scorn and Ridicule of Unbelievers. What St. *Paul* says
Col. ii. 18. concerning the *Worshipping of Angels*, that a Man thereby *beguiles* himself *of* his *Reward*,

Reward, in a Voluntary Humility, intruding into thoſe things which he hath not ſeen, vainly puff'd up by his fleſhly Mind, and not holding the Head which is Chriſt; is, ſtill *much more*, applicable to the *Worſhip of the Bleſſed Virgin.* For *Angels*, we know, *Are miniſtring Spirits*, actually *ſent forth to miniſter for them who ſhall be Heirs of Salvation.* Yet becauſe they *miniſter* only, and have not *Judgment committed unto them*; therefore they are not at all to be applied to as *Mediators.* But the *Bleſſed Virgin* and Other *Saints departed*, are not ſo much as *Miniſtring Spirits ſent forth to miniſter*; nor does it appear, that they have *Any Knowledge* at all of our Affairs. Our Saviour foreſeeing the *Madneſs*, wherewith his pretended Followers in the latter Days would run into *This* among other Species of *Idolatry*, ſeems on purpoſe to ſpeak always of the *Bleſſed Virgin* with a *peculiar and unexpected* Slightneſs: *Woman, what have I to do with Thee?* And: *Yea RATHER Bleſſed are they that hear the word of God, and keep it.* And: *My Mother and my*

Heb. i. 14.

John v. 22

John ii. 4.

Luke xi. 28.

Luke viii. 21.

Brethren are Theſe, which hear the word of
John xix. 26. *God, and do it.* And: *Woman, behold thy Son.* No other reaſon can well be imagined, why our Lord ſhould in ſo *ſurprizing* a manner *affect*, as it were, to take *little* Notice of ſo extraordinary a Perſon. And the *Extravagancies* of that *Idolatry*, which men who call themſelves Chriſtians, have in this matter fallen into, without any the leaſt *Shadow of Reaſon*, or *Colour of Scripture*; is an *amazing* Inſtance of the *Malignity* of That *Wilfulneſs*, by which *the Blind* chooſe to *follow the Blind.* St *Paul*'s queſtion may well be here put
Gal. iii. 1. with the greateſt Emphaſis: *O fooliſh Galatians, who hath* BEWITCHED *you, that ye ſhould not obey the Truth, before whoſe Eyes Jeſus Chriſt hath been evidently ſet forth?*

ARTIC.

ARTIC. 4. **Suffered under Pontius Pilate, was crucified, dead and buried; He descended into Hell.**

THE word, *Suffering*, though usually applied *in particular* to the *Crucifixion* of Christ, yet ought generally to be understood in a *larger* Sense, as including his *Whole State of Humiliation*, his *Life* of *Sorrow*, and his *Painful Death*.

THAT the *Messiah*, before his Exaltation, was to be a Person of Sufferings, (notwithstanding the vain Expectation of the *Jews* to the contrary,) was plainly enough *foretold* in the *Old* Testament. *The Spirit of Christ which was in the Prophets, testified beforehand the Sufferings of Christ, and the Glory that should follow.* 1Pet.i.11. It was foretold, that he should be *a man of Sorrows, and acquainted with Grief*; Is.liii.3. Dan.ix.26. that he should be *cut off out of the Land of the Living*; Is.liii. 8. that *His Soul* should be *made an Offering for Sin*, Is.liii.6,10. and *on Him* should be *laid the Iniquity of us all*. Concerning This therefore, our Saviour, *before*

fore his *Death*, frequently warned his Diſciples; And, *after* his *Reſurrection*, he confirmed their Faith by explaining it; And, *after* his *Aſcenſion*, the Preaching of the *Apoſtles* to the Jews was, *that Chriſt muſt needs have ſuffered.*

Acts xvii. 3.

IN order to become *capable* of fulfilling theſe Prophecies and undergoing theſe Sufferings it was, that he was *conceived of the Holy Ghoſt*, and *born of the Virgin Mary*. He who, in his original State, was *not capable* of *Suffering*; condeſcended to be *conceived* and *born*, to be *made Fleſh*, to be *made in the Likeneſs of Men*; on purpoſe that he might *Suffer*. And the firſt part of his Sufferings, was That very *Incarnation* itſelf; His laying aſide the *Glory which he had with God*, and taking upon him *the Form of a Servant*. Then, in that State of Humiliation, during the whole courſe of his life; beſides the *natural Wants* and *Infirmities* of Humane Nature, *he* was, in a *particular* manner, *poor* and *afflicted*, and generally *had not where to lay his Head*. He all along bore

John i. 14
Phil. ii. 7.

the

the *contradiction* of *Sinners*, and the *Weakneſſes* of his Own *Diſciples*. He *went about, doing good* to *Others*; but was perpetually *deſpiſed* and affronted *Himſelf*. And at laſt, was *betrayed* by *One* of his Diſciples, and *forſaken* by *all the reſt*; Was accuſed by the Jews, as a *Rebel* againſt the *Emperour*, and a *Blaſphemer* againſt *God*; Was abuſed by the Roman Soldiers, buffeted, ſcourged, crowned with Thorns, mocked, and ſpit upon. Then he underwent an *Agony* of Mind, greater than can be expreſſed. And, after all, was put to a cruel and ignominious *Death*.

THE *Reaſon* of his undergoing theſe Sufferings, was, that he might *put away Sin by the Sacrifice of himſelf*; that he might be *a Propitiation* for us *through Faith in his Blood*; that he might *redeem us from all iniquity, and purify unto himſelf a peculiar people, zealous of good Works*. This is that great Myſtery of the *Chriſtian* Religion, which is uſually by Divines ſtyled the *Satisfaction* of Chriſt. Heb. ix. 26. Rom. iii. 25. Tit. ii. 14.

The

The *whole* nature of which, we do not perhaps perfectly underſtand. But that which is both clear in *Scripture*, and agreeable to *Reaſon*; is This. By the Nature of *Things*, and by the Appointment of *God*, the juſt *Wages of Sin is Death:* Death, both Temporal and Eternal. Since therefore all men are *Sinners*, all men are ſubject to *Death*, and juſtly liable to the Divine Diſpleaſure. And though all men are not *equally* Sinners, yet they are all *ſo far* Sinners, as that they cannot be *juſtified* in the Sight of Him, who is *of purer eyes than to behold evil, and cannot look on iniquity*; And therefore, according to the natural courſe of Juſtice, they muſt needs *All come ſhort of the Glory of God.* Nay, they who have done *all that is their Duty to do*, are ſtill but *unprofitable Servants.* And to Such as have *Never* ſinned, *Eternal Life and Happineſs* is ſtill merely a *Free Gift* of God, and which could not be in juſtice claimed as *due* of natural *Right.* For God, whoſe *Free Gift* our very *Being* is, can be under no Obligation of Juſtice, to make Any, even

Habakk. i. 13.

Rom. iii. 23.

even the moſt *Innocent*, creature Immortal. But when men *have ſinned*, they have then not only no Right to *eternal Life*, but are *moreover* liable to ſuch *Puniſhment*, as the *Governour of the Univerſe* ſhall think fit to inflict. And though upon true *Repentance*, natural Reaſon teaches and incourages Sinners to *hope* for *Mercy*; yet the *Degree* to which this mercy ſhall be extended, and the *Manner* in which it ſhall be diſpenſed, depend entirely on the good Pleaſure of him who ruleth over all. Now here the Scripture has *revealed* to us, that the Wiſdom of the Supreme Governour of the world, in order to deter men the more effectually from Sin, has thought fit to *appoint* that *without Shedding of Blood* there ſhould be *No Remiſſion*. By the Shedding of the *Blood of Chriſt* as a voluntary *Sacrifice for Sin*, This *Appointment* of God was *ſatisfied*; and the *Honour* and *Dignity* and *Authority* of his *Laws*, vindicated againſt *Sin*; And yet room made for the *Acceptance* of *Sinners* unto *eternal Life*, upon their ſincere Repentance and Amend-

Heb. ix 22.

ment.

ment. This is the True Notion of the *Satisfaction* of Chriſt.

THIS matter has ſometimes been repreſented otherwiſe; as if, in ſtrictneſs of *Juſtice*, God *could* not *abſolutely* have *forgiven* Sinners, without ſuch a complete *Satisfaction*. But ſince God is *Supreme Lord* of All, and may do what he will with his *Own*, and (without Wrong to Any) may *remit* of his *own Right* what he pleaſes, and gives no Account of his Doings, and may puniſh or forgive Sinners upon what Terms and Conditions he himſelf judges fit: It ſeems much more reaſonable to reſolve this Whole Method of Mans *Redemption*, (not into any *abſolute Neceſſity* in the *nature of the Thing*, as if God *could not* have found out any other means; Which it becomes not Us to preſume to judge of: It ſeems much more reaſonable (I ſay) to reſolve this Whole Method into the *Wiſdom* and *Good Pleaſure* of God, who *choſe* to vindicate the Honour of his Laws and Government in This Way rather than any Other.

UPON the ſame ground may reaſonably be *reproved* the Preſumption of Thoſe, who, undertaking to explain beyond what is written, have taken upon them to affirm, that the *Sufferings of Chriſt* were exactly *equal* to thoſe which the *Damned* were to undergo. For, the *Satisfaction* made to God, does not *conſiſt in* This; that the Sufferings of Him who *makes* Satisfaction, be exactly *the ſame* with the Puniſhment due to Him *for whom* Satisfaction is made: But it conſiſts in This; that God, who ruleth over All, is pleaſed to *accept* the voluntary Sufferings of our Saviour, as a ſufficient *Vindication* of his Supreme Authority: So that upon the Merit of That Sacrifice, he can, conſiſtently with the *Honour* and *Dignity* of his *Laws*, accept the Repentance of returning Sinners, and *Freely* forgive them their paſt Sins.

IF it be here further asked, *how* This Forgiveneſs of Sin is *Free*, as the Scripture conſtantly repreſents it; which yet God would not grant without ſo great a *Satisfaction*,

Satisfaction, as the Death of his Son: The Anſwer is plain: That it was no leſs truly a *Free* Gift of God, to *accept* and to *appoint* That Satisfaction; than it would have been to have granted *Remiſſion*, without any Satisfaction at all. For he who *freely*, and without any Obligation, grants the *Means*; muſt be acknowledged as *freely* to grant the *End*, as if he had granted it any *other* way. God was not under Any *Obligation* to ſend his Son for our Redemption; Nor was our Saviour *obliged* to undertake that Great Work. But Sinful man, might juſtly have periſhed: And God could, if he had pleaſed, even *out of the Stones* of the Street, *have raiſed up Children unto Abraham.* The Forgiveneſs of Sin therefore, through the *Satisfaction* of Chriſt; is, nevertheleſs, a *Free* Gift. And all poſſible Thanks are due to *God*, for thus extending to us his Mercy in Chriſt. And all humble Acknowledgment is alſo to be made to our *Saviour himſelf*; who *loved us*, and willingly *gave himſelf for us.*

Matt. iii. 9.

Gal. ii 20. i. 4.

AFTER this Account of Chriſt's *Sufferings* in *general*, are to be conſidered *the Particulars* here added, of the *Time*, the *Manner*, and the *Conſequences* of his Suffering. He ſuffered, "*under Pontius* "*Pilate*; *was crucified, dead, and bu-* "*ried*; *he deſcended into Hell.*"

THIS Circumſtance, of his ſuffering, "*under Pontius Pilate*," that is, *when* That Perſon was Governour of *Judæa*; is inſerted for the ſake of fixing *the Time* of his Suffering. And the *Reaſon* of thus aſcertaining *the Time*, is This. As the Prophet *Daniel* declares that he *underſtood* Dan ix. 2. *by Books the number of the years that the Lord would accompliſh in the Deſolations of Jeruſalem:* So, in a matter of much greater and more univerſal importance, the Sufferings and Death of Chriſt; it was very proper, the *Time* ſhould be kept upon Record; that it might appear, he died in *the Fulneſs of Time*; at That preciſe Gal. iv. 4. *Time*, which had been antiently foretold; at the Expiration of *Daniel*'s *Seventy* Dan ix 24. *Weeks* of years, that is, *ſeventy times ſeven*

or *four hundred and ninety years.* Which Prophecy was, by This Event, punctually accompliſhed. For from *the Seventh year of Artaxerxes the King* (when *Ezra went up from Babylon——unto Jeruſalem*, with a Commiſſion to reſtore the Government of the Jews;) to the *Death* of *Chriſt*, which was *to finiſh the tranſgreſſion, and to make an end of Sins, and to make reconciliation for iniquity*; were preciſely 490 (that is, *ſeventy weeks of*) Years. And this *Time* of our Lord's Suffering, is expreſſed in this Article of the Creed, not by the *Date of the Year*, which antiently was not ſo known and *determinate* a computation; but by the *Name* of the then *Roman* Governour; becauſe *Records* were kept at *Rome*, of the Acts of their Governours in their ſeveral Provinces.

Ezra vii. 6, 7, 8.

Dan. ix. 24.

'Tis further obſervable upon This Head, that by our Lord's ſuffering *under Pontius Pilate*, who was a *Roman* Governour; is ſignified the completion of *Another* Prophecy, that the Meſſiah ſhould appear

appear when *the Sceptre* was *departed from Judah*; that is, when the *Jews* were become ſubject to the Empire of the *Romans*. Gen. xlix. 10.

'TIS alſo remarkable that by This means, by his ſuffering under a *Roman* Governour, he was put to Death, not by a *Jewiſh*, but by a *Roman Puniſhment*; and *Thereby* likewiſe fulfilled ſome particular Prophecies, relating to the Manner and Circumſtances of his Death: As, that *the Son of Man* ſhould *be lifted up*, like *the Serpent in the Wilderneſs*, &c. Joh. iii. 14.

WHAT that particular *Puniſhment* was, is ſet forth in the *next* words; "*Was crucified.*" And This particular *kind* of death, it was *Therefore* propheſied our Lord *ſhould* undergo, and he *Therefore did* undergo it; *becauſe* it was a moſt *Painful* Death; Which is expreſſed in Scripture by his *enduring the Croſs*. Alſo, *becauſe* it was an *Ignominious* Death; ſuch as *Thieves* and *Robbers*, the vileſt of Malefactors, uſed to be put to: Upon which Account, our Saviour is declared to have Heb. xii. 2.

If. liii. 12. Mark xv. 28. Heb. xii. 2. Phil. ii. 8. been *numbred with the Tranſgreſſors*, to have *deſpiſed the Shame*, and to have *humbled himſelf and become obedient unto Death, even the Death of the Croſs.* Laſtly, *becauſe* it was accounted an *Accurſed* Death: For which reaſon the Apoſtle ſays, *Chriſt has redeemed us from the Curſe of the Law, being made a Curſe for us.*

Deut. xxi. 23. Gal. iii. 13.

THE following Words, that he *was* "*Dead*;" are added in this Article, in oppoſition to an erroneous Notion of Some among the Antients, who imagined that Chriſt ſuffered *in appearance* only, and not *in reality*; or, that *Jeſus* was not himſelf *the Chriſt*, but Compounded of *Two Perſons*, one of which *Suffered*, whilſt the other remained *incapable of ſuffering*. In oppoſition to which Errour, the Creed declares that he *ſo* ſuffered, as *really and truly* to *Die*. Of which, One Evidence was, his being *pierced* to the Heart with a *Spear*, ſo that out of his Side *came Blood and Water*. And that Chriſt ſhould indeed, not only *Suffer*, but

Joh. xix. 34.

Die, (beſides that it had been expreſsly *foretold* by the Prophets *Iſaiah* and *Daniel*,) was *neceſſary* in order to his being a *Sacrifice* and *Expiation* for Sin. For ſince *the Wages of Sin, is Death*; and God had been pleaſed to appoint, that *without ſhedding of Blood* there ſhould be *no remiſſion*; it was *neceſſary*, (not perhaps abſolutely in the Nature of things, of which it becomes not US to judge; but, in and by the Appointment of God in his all-wiſe Government of the Univerſe, it was *neceſſary*,) that He, who was to redeem *Us* from *Death*, muſt, for the accompliſhing of That redemption, *die Himſelf*. Wherefore, when it has been ſaid by Some of greater Zeal than Knowledge, that *One Drop* of the Blood of Chriſt was of ſufficient Value to redeem the whole World; and that conſequently there might ſeem to be no abſolute neceſſity that he ſhould actually *Die*; 'Tis to be obſerved in Anſwer to This, that, literally and properly ſpeaking, not the *Blood*, but the *Death* of Chriſt, is the *Expiation* for Sin; and that therefore, when we

Iſ. liii. Dan. ix. 26.

Rom. vi. 23.

Heb. ix. 22.

1 Pet. i. 18, 19. are ſaid in Scripture to be *redeemed with* his *Blood*, 'tis only a figurative Expreſſion for being redeemed by his *Death*. Which, by the way, ſhows the extreme Folly of the Church of *Rome*; Who if they had, as they pretend, ſome of the *real Blood*, not only of *Saints* and *Martyrs*, but even of *Chriſt* himſelf; yet from thence there would ariſe No Benefit, or Indulgence to Sin.

IT follows: " *And* was *Buried*. " Which is added principally as an Evidence of his being really *Dead*, and in order to the Demonſtration of the Truth of his *Reſurrection*. *He made his Grave with the Wicked, and with the Rich in his Death.*

Iſ. liii 9.

THE *Laſt* part of this Article, " *He* " *deſcended into Hell*, " has the greateſt difficulty in it. Some have underſtood this, as if Chriſt really *ſuffered* the *Torments* of the *Damned*. But This cannot poſſibly be True. For *Deſpair* of the Favour of God, *the Worm that never dieth*, 'tis evident could not poſſibly lay hold upon

upon *Him.* Nor is it neceſſary in the *Nature* of *Satisfaction,* as I have before ſhown; that the *Satisfier* ſhould undergo exactly the *Same* Puniſhment, that was due to the Guilty. But *Satisfaction* is what God, who ruleth over All, is pleaſed to *appoint* and to *accept.*

OTHERS have taught, that Chriſt *deſcended into Hell,* not Himſelf to ſuffer, but to *deliver Others* out of That *Place of Torment.* But This alſo, cannot be True. For the *Wicked,* according to the Declarations of Scripture, are not to be delivered at all. Nor did Chriſt *preach* in *Hell,* to the *diſobedient old* World; but he *preached* to them here upon *Earth, before the Flood,* by *His Spirit* that was in *Noah.* On the contrary, *the Souls of the Righteous are in the hand of God, and there ſhall no Torment touch them.* They are deſcribed in Scripture, as being in *Abraham's Boſom*; in a place of Refreſhment, and not of Torment.

Wiſd. iii. 1.

Luke xvi. 23, 25.

OTHERS have imagined, that Chriſt *deſcended into Hell*, to *triumph* over *Satan* in his *Own Kingdom*. But neither are the Devils *yet* confined to the bottomleſs pit, before the day of Judgment: Nor, if they were, is *That* at all their *Kingdom*, but their Place of *Puniſhment*. The *only Kingdom* of the Devil, is the Dominion of Sin in the *preſent* World. And *Here* Chriſt *triumphs* over him, by *deſtroying* Sin, which is *the Work* of the Devil.

THERE is ſtill Another Opinion, of thoſe who conceive that Chriſt's *deſcending into Hell*, or *into the lower parts of the Earth*, may mean nothing more than his *being Buried*. But This alſo muſt needs be a Miſtake. For, according to *This* Notion, the inſerting of this latter part of the Article, after the preceding words, *Dead and* " *Buried*; " would have been a mere *Tautology*.

THE *true* interpretation therefore of the words, " *he deſcended into Hell*; " I think, is This. That, as his *Body* was laid in the *Grave*, ſo his *Soul* departed into

to the *State of ſeparate Souls*; being reſigned into the *Hands of the Father who gave it*; where *they, who die in the Lord, reſt from their Labours.* In what particular *Place* this was; or *what* our Lord *did* there, 'till the time of his Reſurrection; as it is no where revealed, ſo 'tis neither *poſſible* nor *of any uſe* for us to know.

THE only Ground and Foundation of moſt of the forementioned Miſtakes concerning this matter, is merely an erroneous Tranſlation of a * *Hebrew* and † *Greek* word; which neither in the Old Teſtament nor in the New, nor conſequently in the Creed, ever ſignifies the ‡ *Place of the Damned,* but in general only the *Inviſible State* of *All* departed Souls.

* שאול

† Ἅιδης.

‡ Γέεννα.

ARTIC.

ARTIC. 5. The third Day he roſe again from the Dead.

THAT our Lord was buried on *Friday* in the afternoon, and roſe again on *Sunday* morning, that is, on "*the Third* "*day*;" is evident in the *Hiſtory* of the Goſpel. But it being elſewhere expreſsly ſaid, that he ſhould continue *three days and three nights in the heart of the Earth*; for the *reconciling* of this, 'tis to be obſerved that the *Jews*, as *We* alſo do, by the word (*Day*) underſtand the Space of *twenty four hours*. Thus, when we ſay there are *Seven days* in the *Week*, we by the word (*Day*) underſtand the ſpace of *a day and a night*. Thus in *Geneſis*, in the Hiſtory of the Creation, the word (*Day*) is uſed to ſignify the like *whole* ſpace: *The evening and the Morning were the Firſt Day*. Now nothing is more uſual in common ſpeech, than to expreſs likewiſe a *Part* by the name of the *Whole*, as well as the *Whole* by the name of a *Part*. Thus we ſay, any thing

Matt xii. 40.

Gen. i. 5.

thing was *three Days* in doing; which was begun on the *firſt* Day, and finiſhed on the *third*. Wherefore when 'tis affirm'd our Lord ſhould be *three days and three nights* in the heart of the Earth; 'tis to be underſtood, he was to be there *before the end of the firſt*, and *after the beginning of the third*, of *thoſe* Spaces of Time, which are uſually called *Days*, or *Days and Nights*. But This perhaps may be thought a matter of *ſmaller* importance: Though, indeed, it never can be without its juſt *Uſe*, to explain and reconcile any Texts of Scripture, which at firſt Sight may ſeem not to agree exactly.

THE *Reaſon, why* our Lord continued ſuch a *determinate time* in the Grave, before his Reſurrection; was to *fulfill* the *prædiction* which he had expreſsly given his Diſciples concerning that Particular. He had declared to them *before*, that *he muſt ſuffer many things of the Elders and chief Prieſts and Scribes, and be killed, and be raiſed again the Third day*: And that, *as Jonas was three days and three nights* Mat. xvi. 21.

Matt. xii. 40. *nights in the Whale's belly, ſo* ſhould *the Son of man be Three days and Three nights in the heart of the Earth.*

BUT becauſe the *prædiction itſelf* would not have been given, unleſs it had upon *other accounts* been *before appointed* that it ſhould *ſo* come to paſs; *Another reaſon* therefore, *why* our Lord continued ſuch a *determinate time* in the Grave, was to ſhow that he was *actually* and *really Dead.* The Evidence of which, would not have been ſo great, if he had revived *ſooner.*

THE *Reaſon, why* he continued in the Grave for That ſpace of time *only*, and *no longer*; was, that he might not *ſee corruption.* It was ſufficient, that he was proved to be *really Dead:* But God did not think fit to *ſuffer* his *Holy One to ſee corruption.*

ONE thing *further* concerning the *Time* of Chriſt's Reſurrection, is remarkable: That it was on the Day *after* the Jewiſh Sabbath, that is, on the *Firſt* day of

of the Week. From whence, in the Chriſtian Church, *That day* has always been obſerved as *the Lord's day*. The *Jewiſh Sabbath*, in commemoration of the *old* Creation, was the *ſeventh* or *laſt* day of the Week: But Chriſt's riſing from the dead, or the Beginning of the *New* creation, being to *Us* of the greater importance; hence the day of his Reſurrection, the *Firſt* day of the Week, has from That time been to *Chriſtians* the *Lord's day*. As, at the Coming out of Egypt, God commanded that *That Month* ſhould for the future be *the Beginning of months, the firſt Month of the year* to the Jews: So, from the time of our Lord's Reſurrection, which was the Beginning of a greater Deliverance; the *Day* of his riſing, the *Firſt* day of the Week, was by the Apoſtles obſerved as the *Lord's day*. Hence we read that they uſed to *meet* on the *Firſt day of the Week*, to preach and *to break Bread*. And St *Paul* adviſes; *upon the Firſt day of the week, let every one of you lay by him in ſtore, as God has proſpered him*, for charitable Uſes. And St *John*,

Exod. xii. 2.

Acts xx. 7.

1 Cor. xvi. 2.

Rev. i. 10. St *John*, in his *Revelation*, calls That day by *Name*, the *Lord's day*.

In the *Doctrine itſelf*, the Particulars principally to be conſidered, are; The *Teſtimony* we have of the *Truth and Certainty of the Fact*, that our Lord did *really* riſe from the dead: And, the *Deſign* the *End* or *Effect*, of this his Reſurrection.

The *Teſtimonies* to the *Truth and Certainty of the Fact*, are: The *Evidence* of his *Enemies*, the *Watchmen* ſet by the Jews at his Sepulchre: The Teſtimony of *Women*, to whom he firſt appeared: The Witneſs of *One*, of *Two*, of *All* the *Apoſtles*, to whom he ſhowed himſelf at *ſeveral* times, and converſed with them for *forty days* together: The ſingular and extraordinary Teſtimony of St *Thomas*: The Evidence of *above* 500 *brethren at once*, who all ſaw and converſed with him, and many of them died for the Truth of their Teſtimony: The Evidence of St *Paul*, who ſaw him *laſt of all* the diſciples: The Witneſs of *Angels*: And, in

Matt. xxviii. 11. Matt. xxviii. 9. Luke xxiv 34. 1 Cor. xv. 5. Luke xxiv 13 Luke xxiv 36. Acts i. 3. John xx. 26. 1 Cor. xv. 6. 1 Cor. xv. 8. Luke xxiv 5.

the laſt place, the Teſtimony of *God* himſelf, *bearing them witneſs both with Signs and Wonders, and with divers Miracles and Gifts of the Holy Ghoſt, according to his own Will.* Hebr. ii. 4.

THE *Deſign*, the *End* or *Effect*, of Chriſt's Reſurrection was,

1. TO declare his *Victory* over Death; *God having raiſed* him *up, and looſed the pains of Death, becauſe it was not poſſible that he ſhould be holden of it.* Neither can he *die* any *more: Death hath no more dominion over him.* By this Victory over Death, he is *declared to be the Son of God with Power, according to the Spirit of Holineſs.* The Sufficiency of his Satisfaction, and the Acceptableneſs of his Sacrifice of himſelf to God, is hereby evidenced. And our Juſtification conſequently, or the Remiſſion of Sin upon true Repentance and Amendment, is hereby aſſured to us: God having *begotten us again unto a lively Hope, by the reſurrection of Jeſus Chriſt from the dead.* Acts ii. 24. Rom. vi. 9. Rom. i. 4. 1 Pet. i. 3.

THE

THE only Queſtion here ariſing, is, how and in what ſenſe the Scripture in *Many* places declares, that *God raiſed up* Chriſt from the dead; and yet, in *Some* places, he ſpeaks of *raiſing* up *himſelf*, and of having Power both to *lay down* his Life, and to *take it again*. But the explication of this matter, is not difficult. 'Tis true that Chriſt *raiſed* up *himſelf*, becauſe he really had in himſelf *That Power*: And yet 'tis true alſo that *the Father* raiſed him up, becauſe 'twas *from the Father* he *received* even *That* very *Power* of raiſing up *himſelf*. *I have Power*, ſaith he, *to lay down my life*; *and I have Power to take it again: This Commandment have I Received of my Father.* Thus in another place: *The Son*, ſaith he, *can do nothing of himſelf, but what he ſeeth the Father do; for, what things ſoever He doth, theſe alſo doth the Son likewiſe.-------For as the Father hath life in Himſelf, ſo hath he Given to the Son to have life in Himſelf.*

Acts ii. 24, 32. Et paſſim.

Joh. ii. 19, 21.

Joh. x. 18.

Joh. v. 19, 26.

2. ANOTHER

2. ANOTHER *End* and *Deſign* of Chriſt's Reſurrection, was to aſſure us, that, *if we be planted together* with him *in the likeneſs of his Death, we ſhall be alſo in the likeneſs of his Reſurrection:* That, *if we be dead in Chriſt, we ſhall alſo live with him:* That, *if the Spirit of him that raiſed up Jeſus from the dead, dwell in us; he that raiſed up Chriſt from the dead, ſhall alſo quicken our mortal Bodies, by his Spirit that dwelleth in us.* Rom. vi. 5, 8. Rom. viii. 11.

3. THE Reſurrection of Chriſt teaches us therefore, laſtly, that 'tis abſolutely neceſſary in the *ſpiritual* ſenſe, in order to our being *quickened together with Chriſt,* that we firſt become *dead unto Sin*; That, *like as Chriſt was raiſed up from the dead by the Glory of the Father, even ſo We alſo ſhould walk in newneſs of Life.* Col. ii. 13. Rom. vi. 11. Rom. vi. 4.

ARTIC. 6. **He aſcended into Heaven; And ſitteth on the right hand of God, the Father Almighty.**

OUR Saviour, after his Reſurrection, having *ſhowed himſelf alive* to his Diſciples *by many infallible Proofs, being ſeen of them forty days, and ſpeaking of the things pertaining to the Kingdom of God*; having *opened their Underſtanding*, and *expounded unto them in all the Scriptures the things concerning himſelf*; and having *given commandments unto the Apoſtles whom he had choſen*; He departed from them, by *aſcending* up viſibly *into Heaven.*

Acts i. 3. Luke xxiv 45. Luke xxiv 27. Acts i. 2.

THE *Manner* of this his *aſcending*, was with Glory and Majeſty. Such as is deſcribed in the Prophecy; *Lift up your heads, O ye Gates, and be ye lift up, ye everlaſting doors, and the King of Glory ſhall come in:* And referred to by the Angels, when they ſaid to the Apoſtles; *He ſhall So come, in like manner as ye have ſeen him go into Heaven:* And by St *Paul*, in his application of thoſe words of the Pſalmiſt:

Pſ. xxiv. 7. Acts i. 11. Eph. iv. 8.

Pſalmiſt: *When he aſcended up on high, he led captivity captive.* Pſ. lxviii. 18.

THE *Place* he aſcended to, is *Heaven*; That is, the place where *God* in a more *immediate* and *particular* manner manifeſts his *Preſence* and *Majeſty*. Not that God is or can be *really* preſent in any *one* place, more than in *another:* But he can *manifeſt* his *Glory*, *where* and in *what manner* he pleaſes. And where he does this in the moſt *conſpicuous* manner, *That Place* is called his *Habitation*, his *Throne*, his *Preſence*. Becauſe *Heaven* is higher than the Earth; becauſe *Thence* is derived all Power and Influences upon Earth; becauſe *There* is the habitation of Angels attending upon the Commands of God; for theſe reaſons, God who is really and neceſſarily preſent every where alike, yet, with regard to the Exerciſe of his Power and the Manifeſtation of his Glory, is repreſented to Us as being particularly in *Heaven*. To *That Place* therefore did Chriſt *aſcend* unto his Father, even to the *higheſt* Place of *Glory* and *Majeſty*, into

the moſt *immediate* Preſence of God;
Eph.iv.10. *far above all Heavens*, as St *Paul* expreſſes it.

THE *Reaſon* of his aſcending thither, was, becauſe Many *Ages* were ſtill to come, before the general Judgment:
Acts iii.21. *Him* therefore *the Heaven muſt receive, until the times of reſtitution of all things.* Beſides: As, in the Jewiſh Temple, *the*
Heb. ix.7, 25. *High Prieſt Alone once every year entred into the Holy Place, with Blood of Others*;
Heb.ix.26. ſo *Chriſt*, having *once in the end of the world put away Sin by the Sacrifice of Himſelf*, it was neceſſary that HE, with *his own Blood*, ſhould *enter once* likewiſe
ix.12. *into the Holy Place, having obtained eternal Redemption for us:* That is, it was neceſſary that he ſhould *aſcend into Heaven*, there to preſent his moſt acceptable Oblation before God, as a Propitiation for
ix.24. the Sins of the World. *For Chriſt is not entred into the Holy Places made with hands, which are the Figures of the true; but into Heaven itſelf, now to appear in the Preſence of God for us.*

IT

IT follows; "*And ſitteth on the right* "*hand of God, the Father Almighty.*" Now here, as the word *Heaven* ſignifies not ſo much a *Place*, as a *State* of Happineſs, Majeſty, and Honour; ſo "*the* "*right hand of God*" ſignifies, not a *Situation*, (for God has no Hands, no Shape or Parts,) but it ſignifies a *State* of high Dignity, Power and Dominion, next and immediately after God himſelf, the Father of all. For which reaſon, 'tis ſtyled in ſeveral places of Scripture, the *right hand of Power*, the *right hand of the Power of God*, the *right hand of the Throne of God*, the *right hand of the Majeſty on high*, and the *right hand of the throne of the Majeſty in the Heavens*. And the ſame thing is elſewhere ſet forth, under the following Phraſes: That *he hath put all enemies under his Feet*: That *all Power is given unto him in Heaven and in Earth*: That *Angels and Authorities and Powers are made ſubject unto him*: That he is *ſet far above all Principality and Power and Might and Dominion and every Name that is named, not only in*

Mark xiv. 62. Luke xxii. 69. Heb. xii. 2. Heb. i. 3. viii. 1.

1 Cor. xv. 25. Mat. xxviii. 18. 1 Pet. iii. 22. Eph. i. 21.

This world, but alſo in that which is to
ver. 17. *come*; the *God of our Lord Jeſus Chriſt,*
ver. 22. *the Father of Glory*, having *put all things under his feet, and given him to be the Head over all things to the Church*; and
Phil. ii. 9, &c. having *given him a Name which is above every Name, that at the name of Jeſus every knee ſhould bow, of things in Heaven, and things in Earth, and things under the Earth*; *and that every tongue ſhould confeſs that Jeſus Chriſt is Lord, to the Glory of God, the Father.* All which things are emphatically contained in this One expreſſion, that he "*ſitteth on the right hand*
Rev. iii. 21. "*of God*;" that he is *ſet down with his*
Rev. xxii. 1. *Father in His Throne*; ſo that the *Throne of God* is now *the Throne of God and of the Lamb.*

THE word, "*Sitting*," is not to be underſtood of a particular *Poſture*, (for in other places of Scripture 'tis expreſſed
Rom. viii. 34. that he *Is* at the right hand of God, and
Acts vii. 55, 56. that he *Stands* at the right hand of God;) but the word, *ſitting*, is uſed in Scripture the moſt frequently, becauſe it moſt properly

perly denotes a *full Poſſeſſion* of Dignity, and *Perpetuity* in retaining it. *After he had offered One Sacrifice for Sins, he for ever ſat down on the right hand of God,* having *perfected for ever them that are ſanctified.* Heb. x. 12, 14.

HIS *Office,* during this his Sitting at the right hand of God, till his Coming to Judgment; is to *intercede* for us. Thus the Scripture declares, that he *maketh interceſſion for the Tranſgreſſours*; That he *appears in the preſence of God for us,* and *ever liveth to make interceſſion for Them that come unto God by him:* That *we have an Advocate with the Father, Jeſus Chriſt the righteous, and he is the Propitiation for our Sins*; that is, for the Sins of thoſe who truly repent and amend. That he Alone is the *One Mediatour between God and Men,* the *Mediatour of the New Teſtament,* having *purchaſed* to himſelf a *Church* with *his own Blood,* and *given himſelf for our Sins, that he might deliver us from this preſent evil World.* Wherefore all Thoſe do greatly diſhonour Iſaiah liii. 12. Heb. ix. 24. vii. 25. 1 Joh. ii. 1, 1 Tim. ii. 5. Heb. ix. 15. Acts xx. 28. Gal. i. 4.

Col. ii. 23. him, who, by *a Shew of Wiſdom in Will-worſhip and Humility*, join with him *Other Mediators* of their *own* appointment,
Col. ii. 19. ſuch as the *Bleſſed Virgin* or *Saints* or *Angels*. Which is, in St *Paul*'s language, *not holding the Head*.

Laſtly; THE *Perſon*, at *whoſe* right hand Chriſt ſits, is "*God*," even "*the Father Almighty*." Concerning which, ſee the *Firſt Article* of the Creed.

ARTIC. 7. **From thence he ſhall come to judge the Quick and the Dead.**

IN the words of This Article, there is nothing difficult to be explained. Yet, of all the Articles in the Creed, This is to Us of the greateſt importance. And there are contained in it *Many* Particulars, worthy of our moſt ſerious conſideration.

IN

IN the firſt place, the *Proof* that there *ſhall be* an univerſal Judgment, is both manifold and clear; founded in the Light of *Natural Reaſon* in *Men*, and confirmed by expreſs *Revelation* from *God*. The *Probability* of it, may very ſtrongly be collected; *from* the conſideration of Mens being in their Nature *Accountable* Creatures, ſeeing and *diſtinguiſhing neceſſarily* between *Good and Evil*, chooſing *freely* and determining their *own Actions*, and conſequently being *worthy* of *Blame* or *Commendation*, of Puniſhment or Reward: *From* the natural and unavoidable *Apprehenſions* of *Conſcience*, which all men find hereupon ariſing within their own Breaſts: And *from* our correſpondent natural Notion of *God*, as ſupreme Governour and righteous Judge of the World. This *Probability* is *confirmed*, by *Many* though *obſcure* intimations in the *Old Teſtament*. And in the *New Teſtament* the *Truth* is *aſcertained*, by numberleſs clear and *expreſs* Declarations: It being the whole Deſign of almoſt every part of the Writings of the Evangeliſts and

Acts xvii. 31. and Apoſtles, to aſſure us that *God hath appointed a day, in the which he will judge the world in righteouſneſs, by That man whom he hath ordained.*

THE *Deſcriptions* the Scripture gives us of the *Solemnity* of This great day, are very moving and affectionate. That 2 Pet. iii. 10. *the Heavens ſhall paſs away with a great Noiſe, and the Elements ſhall melt with fervent Heat; the Earth alſo, and the works that are therein, ſhall be burnt up.* That *the Lord cometh with ten thouſands* Jude 14. *of his Saints, to execute judgment upon all.* Matt xxv. 31. That *when the Son of Man ſhall come in his Glory, and all the Holy Angels with him, then ſhall he ſit upon the Throne of his Glory; And before him ſhall be gathered* Matt. xvi. 27. *all Nations*; and *then ſhall he reward every man according to his Works.* That *the* 2 Theſſ. i. 7. *Lord Jeſus ſhall be revealed from Heaven with his mighty angels, in flaming fire taking vengeance on them that know not God,* 1 Theſſ iv. 16. *and that obey not the Goſpel.* That *the Lord himſelf ſhall deſcend from Heaven with a Shout, with the Voice of the Archangel*

angel, and with the Trump of God. That *all that are in the graves ſhall hear his voice, and ſhall come forth; they that have done good, unto the reſurrection of Life; and they that have done evil, unto the Reſurrection of Damnation.* See alſo, *Dan.* vii. 9, 10. *Rev.* xx. 11, 12, 13. Joh. v. 28.

THE exact *Time* of this general Judgment, being one of thoſe *Seaſons which the Father has put in his own Power; it is not for* Us *to know*, or prie into it. *Of That day and That hour knoweth no man, no not the Angels which are in Heaven, neither the Son, but the Father.* One thing the Scripture aſſures us of, that it ſhall come ſuddenly as *a Thief in the night*; as the *Flood* upon the old world, or as the deſtruction of *Sodom and Gomorrha*, when they were *eating and drinking* and ſuſpected nothing. That it is *very near* to every one of us, is alſo very evident: Becauſe, how many Ages ſoever the *World* may continue, yet to every *particular perſon* the time of his *own* Death muſt determine the Conditions, upon Acts i. 7. Mark xiii. 32. 1 Theſſ. v. 2. Luke xvii. 26---30.

upon which *His* ſentence will depend at the general Judgment.

THERE were Many in the Apoſtles times, who, by a miſapplication of certain Prophecies relating to the deſtruction of *Jeruſalem* and of the *Jewiſh State*, were led to think that the World would come to an end in *That Age*. But from our Saviour's own Prophecy, that *Jeruſalem ſhould be troden down of the Gentiles, until the times of the Gentiles be fulfilled*; which is clearly a prædiction of a *long* ſeaſon: And from the Apoſtles exhortation, *Be not ſoon ſhaken in mind, as that the day of Chriſt is at hand; let no man deceive you by any means; for That day ſhall not come, except there come a falling away firſt, and That man of Sin be revealed:* 'Tis evident, that not the *End of the World*, but only the deſtruction of the *Jewiſh State*, was to be expected in *That Age*. Nevertheleſs, whatever be the *Time*, how *near* or how *diſtant* ſoever, wherein the World is to end; 'tis (as I have ſaid) the *ſame* thing to *Us*; ſeeing *our* particular Concern in the

Luke 21, 24.

2 Theſſ. ii. 2.

the general Judgment, will depend entirely on the State wherein *we ourſelves* leave the World, which we are very ſure we muſt ſpeedily do.

THE *Perſon* to be our *Judge*, is our Saviour himſelf; The ſame perſon, who condeſcended to take our Nature upon him, to be made ſubject to all our Weakneſſes and Infirmities, and to be *in all points tempted like as we are, yet without Sin:* Who therefore *can be touched with the Feeling of our Infirmities.* Heb. iv. 15.

THE perſons *to be judged*, are *all* Mankind; "*the Quick, and the Dead:*" thoſe who ſhall then be found *Alive*, and thoſe who have *died* in all foregoing Ages; *all*, both ſmall and great, rich and poor, from the higheſt Prince to the meaneſt Beggar. In This Judgment therefore, by *Force* or *Power* ſhall no man prevail. *Riches*, ſhall find no place for Bribery or Corruption. *Learning* and *Wit*, ſhall be able to make no Evaſions. *Poverty* and *Worldly conſiderations*, ſhall move no Compaſſion. *As many as have ſinned* Rom. ii. 12.

ſinned without law, ſhall periſh without law; and as many as have ſinned in the law, ſhall be judged by the law. The *Righteous alone* ſhall be exalted in That
Rev.vi.16. day. And the *Wicked*, how numerous, how potent ſoever, ſhall *ſay to the Mountains and Rocks, fall on us, and hide us from the Face of him that ſitteth on the Throne, and from the Wrath of the Lamb.*

THE *Things* men ſhall be *judged for*, are *all* their *Actions, Words*, and *Deſigns*; publick, or ſecret. Nothing ſhall be hid from the Eyes of the All-ſeeing Judge. *For God*
Eccleſ. xii. 14. *ſhall bring every Work into Judgment, with*
1 Cor. iv. 5. *every ſecret thing, whether it be good, or whether it be evil.* He *will bring to Light the hidden things of Darkneſs, and will make manifeſt the Counſels of the Hearts: and then ſhall every man have Praiſe of God.*

THE *Manner* of this final Judgment, ſhall be with *exact Juſtice*, according to e-
Gen. xviii. 25. very man's Deſert. For *the Judge of all the*
Pſ. xcviii. 9. *Earth* will *do* what is *Right*, and *with Equity ſhall he judge the* Nations. *To*
Rom. ii. 7. *them who by patient continuance in well-doing*

doing, ſeek for glory and honour and immortality, he will give *eternal Life: But unto them that are contentious, and do not obey the truth, but obey unrighteouſneſs; indignation and wrath.* And not only *in general* will *reward* the *Good,* and *puniſh* the *Evil*; but moreover *in particular,* each of theſe according to their reſpective *Degrees. He which ſoweth ſparingly, ſhall reap alſo ſparingly; and he which ſoweth bountifully, ſhall reap alſo bountifully. They that be wiſe, ſhall ſhine as the brightneſs of the Firmament; and they that turn many to righteouſneſs, as the Stars for ever and ever.* And *as one Star differeth from another Star in Glory, ſo alſo is the Reſurrection of the Dead.* One ſhall be made Ruler *over Ten Cities,* and another *over five,* and another over *two.* One, *ſhall receive a Prophet's Reward*; and another, *ſhall receive a righteous man's Reward*; and a third, inferiour to Both of theſe, yet *ſhall in no wiſe loſe his Reward.* In like manner, in the diſtribution of *Puniſhments*; one *ſhall be beaten with Many Stripes,* and another *with Few.* Some,

2 Cor. ix. 6.

Dan. xii. 3.

1 Cor. xv. 41.

Luke xix. 17. 19. Matt. xxv. 22.

Matt. x. 41, 42.

Luke xii. 47, 48. Matt. xxiii. 14.

ſhall receive a greater damnation: And concerning Others our Lord declares, that *it ſhall be more tolerable for the land of Sodom and Gomorrha in the Day of Judgment, than for* Them. *For unto whomſoever much is given, of him ſhall be much required; and to whom men have committed much, of him they will ask the more.*

Luke xii. 48.

ARTIC. 8. **I believe in the Holy Ghoſt.**

THE Creed, being a Paraphraſe upon the Form of Baptiſm, is diſtinguiſhed under *Three* principal Heads. Our Belief in *God*, the *Father and Maker of All.* Our Belief in the *Son of God*, Jeſus Chriſt, the *Redeemer and Judge of Mankind.* And our Belief in the *Holy Spirit of God*, the *Inſpirer* of the *Prophets and Apoſtles*, and the *Sanctifier* of the *Hearts* of all *good* Men. For as *there are diverſities of Operations, but it is the ſame GOD, which worketh all in all*; And as *there are Differences of Adminiſtrations, but the ſame*

1 Cor. xii. 6. Ver. 5. Ver. 4.

LORD; ſo alſo *there are diverſities of Gifts, but the ſame SPIRIT.*

WHAT the *Metaphyſical Nature* of this *Holy Spirit* is, the Scripture has no where defined. He is the *Spirit of the Father*, becauſe he *proceedeth from* (or is ſent forth from) *the Father.* And he is the *Spirit of the Son*, becauſe *Chriſt ſends* him unto us *from the Father.* Joh. xv. 26 ibid.

THE *Offices* which the Scripture aſcribes to the *Holy Spirit* are: That *in the Prophets* from the Beginning *it teſtified beforehand to the Sufferings of Chriſt, and the Glory that ſhould follow:* That afterwards he was ſent forth in a more Extraordinary manner, to be the *Comforter* and Director of the *Apoſtles*; To *guide* them *into all Truth*, becauſe he ſhould *not ſpeak of Himſelf, but whatſoever, he* ſhould *hear, that* ſhould *he ſpeak:* To *teach* them *all things, and bring all things to* their *remembrance, whatſoever* Chriſt *had ſaid unto* them: To ſupport them againſt the Powers of the World: To inſtruct them, without *premeditating*, what they ſhould anſwer 1 Pet. i. 11 Joh. xiv. 16. 26. Joh xvi. 13. Joh. xiv. 26. Mark xiii. 11.

1 Joh. v. 6. Heb. ii. 4. anſwer before their Perſecutors: To *bear Witneſs* to *Chriſt*, *with Signs and Wonders and with divers Miracles and Gifts, according to* the *Will* of *God:* And finally, Joh. xiv. 16 Mat. xxviii 20. Rom. xv. 16. 1 Pet. i. 2. Acts xi 24. to *abide with* Chriſt's Followers *for ever*, *even unto the end of the World*, as the Great *Sanctifier* of the Hearts of *good* men.

OUR *Duty*, with regard to the *Holy Ghoſt*, is to pray to *God our Father* continually, for the Aſſiſtance of this His *Holy Spirit*; whereby we may be enabled to overcome all the Temptations of Sin. We are to receive his Teſtimony, as delivered down to us in the Writings of the Apoſtles and Prophets: To obey his good Motions; be ſollicitous to obtain his Gifts and Graces, which are the Habits of Moral and Chriſtian Virtues; and be care-

1 Theſſ. v. 19. Eph. iv. 30. Heb. x. 29. full, above all things, not to *quench* and *grieve* and drive him from us, leſt we be found to *do deſpite unto the Spirit of Grace.*

THERE

THERE is one thing particularly needful to be here taken notice of: That, to follow the *guidance* of the *Holy Spirit*, is not, to follow *Enthuſiaſtick Imaginations*; but to be guided by *That Doctrine*, which the *Holy Ghoſt inſpired* the Apoſtles to teach; and that we obey it in the Practiſe of all Moral and Chriſtian Virtues, which are *the Fruits of the Spirit*. The *Apoſtles* were directed by a *Miraculous* aſſiſtance of the *Spirit*, upon every extraordinary occaſion. But we have *Now* no Promiſe of any ſuch miraculous direction. To obey the Spirit *Now*, is to obey his *Dictates* as delivered down to us in the *inſpired* Writings: And to be a *Good man*, is Now the *only* Evidence of being *full of the Holy Ghoſt*.

Gal. v 22. Eph. v. 9.

Acts xi. 24.

ARTIC. 9. **The holy Catholick Church; The Communion of Saints.**

THE "*Catholick*" Church, is the *universal* or *whole* Church of God. But the phraſe is uſed in a conſiderable variety of Significations.

1. IN the firſt place, the Scripture repreſents Mankind ſo univerſally corrupt and degenerate, as that *All have ſinned and come ſhort of the Glory of God*; and that *no fleſh* can *be juſtified in His ſight*, who is *of purer eyes than to behold evil, and cannot look on iniquity.* Nevertheleſs, being eſſentially infinite in *Goodneſs* and *Compaſſion*, as well as in all other Perfections; he ſent his Son into the World, to recover men from Sin, and to *redeem* them *to God by his Blood.* That is; That through the Merits of his *Death*, and through his continual *Mediation* and *Interceſſion*, all true *Penitents* might, in a Method conſiſtent with the *Wiſdom of God's Government* and with the *Honour*

Rom. iii. 23. ver. 20. Habak. i. 13. 1 Pet. i. 19. Rev. v. 9.

and Sacredneſs of *his divine Laws*, obtain *reconciliation* with God, and have *Acceſs* unto the Throne of Grace. Chriſt having thus died for the redemption of mankind; God *raiſed him from the dead*, and *exalted* him to his *own right hand* in the *heavenly Places*, and gave him *a Name above every Name*, and a *Kingdom* which ſhould *never be deſtroyed*. Subjects of this Kingdom, and Partakers of his Glory, ſhall all thoſe be, out of the whole bulk of Mankind; who, by ſincere Repentance and true renewed Obedience, become capable of applying to themſelves the Redemption purchaſed by Chriſt. And *Theſe* are, in the *Largeſt* ſenſe of the word, his *Catholick Church*. All *virtuous and good* men, who have feared God and kept his Commandments, from the Beginning of the World; Whether under the *Law of Nature* only; as *Enoch* and *Noah*, *Melchiſedec* and *Job*, *Abraham* and the Patriarchs, and *Many* who *from the Eaſt and from the Weſt and from the North and from the South* ſhall *come* and *ſit down* with Theſe *in the Kingdom of God*: Or, under

Phil. ii. 9. Dan. vii. 14.

Luke xiii. 29.

the *Jewiſh* Diſpenſation; having obſerved
Luke ii. 25, 38. the *Law of Moſes*, and *looked for redemption*, and *waited for the conſolation of Iſrael*: Or, under the *Goſpel-ſtate*; having believed in the name of *Chriſt*, and obeyed his Laws as delivered in the Goſpel: Theſe are, in the *Largeſt* and *Higheſt* ſenſe of the word, the true *Catholick Church* of Chriſt, his *Spouſe* and his *Body*, his *Brethren* and his *Members*, his *Sheep*, his *Inheritance*, the *Subjects* of his eternal *King-*
Eph v. 25, 26, 27. *dom*. This is That *Church*, which Chriſt *loved* and *gave himſelf for it*; *that he might ſanctifie and cleanſe it*, and *preſent it to himſelf a glorious Church, not having ſpot or wrinkle or any ſuch thing, but that it ſhould be holy and without blemiſh*, even un-
Rev. xiv. 5. defiled and *without fault*, *before the throne*
Heb. xii 23. *of God*. This is that *general Aſſembly and Church of the firſt-born which are written in Heaven*; even *the Spirits of juſt men made perfect*. This is the true
ver. 22. *Mount Sion*, *the City of the living God*, *the heavenly Jeruſalem*; making one Bleſſed and complete Society, with *an innumerable company of Angels*, and with *Jeſus*

the

the Mediator of the New Covenant, and with *God the Judge of All.* This is the *Firſt* and *Principal* Notion of the *Holy Catholick Church.* ver.23,24.

2. THE "*Holy Catholick Church*" ſignifies in the *next* place, and *more uſually*, the *Chriſtian Church* only, as diſtinguiſhed from the *Jewiſh* and the *Patriarchal*; The Church of *Chriſt* ſpread over *all the World*, as diſtinguiſhed from the *Jewiſh* Church which was *particular to one Nation.* This is That Church, which being *built upon the Foundation of the Apoſtles*, among whom *Peter* was a *Rock* or one firm *foundation-ſtone*, and *Jeſus Chriſt himſelf the Chief corner-ſtone*; is by their Diſciples and Followers propagated through all generations, *unto the End of the World:* Chriſt having promiſed to be *always with* it, and protect it, that the *Gates of Hell*, that is, Perſecution and even Death itſelf, ſhould *not* be able to *prevail againſt it.* This is That Church which though *perſecuted* by Unbelievers, *corrupted* by [διιρέσεις] worldly Factions, Eph.ii.20. Matt.xvi. 18. Mat.xxviii 20.

diſtracted by Schiſms, and moſt of all *deformed* by temporal Proſperity and the vitious lives of its profeſſed Members; yet ſhall finally prevail and be reſtored in ſuch Purity, that *the Kingdoms of the World*
Rev. xi. 15. *ſhall become the Kingdoms of our Lord and*
Iſai. xi. 9. *of his Chriſt*, and *the Earth ſhall be full of the Knowledge of the Lord, as the Waters cover the Sea.*

3. THE "*Holy Catholick Church*" ſometimes ſignifies ſtill *more particularly* That *Part* of the univerſal Church of *Chriſt*, which in the *preſent* Age is *Now* living upon Earth; as diſtinguiſhed from Thoſe who have gone *before*, or ſhall come *after*. And Theſe are the *preſent* True *Members of Chriſt*, whereſoever *diſperſed*, or howſoever *diſtinguiſhed*, over the Face of the whole Earth. This is the *preſent Church militant*, the *Inviſible* Church, known only to God the Searcher of Hearts; who, among Chriſtians of All Nations, and of different Rites, and great Diverſity of Opinions, knows Who they are that worſhip him in Spirit and in Truth,

Truth, and obey him with Simplicity and Sincerity of Heart.

4. THE term, "*Catholick Church*," ſignifies in the laſt place, and moſt frequently of all, That *Part* of the univerſal Church of Chriſt, which at *any particular Time* is *Viſible* upon Earth, in an *outward Profeſſion* of the Belief of the Goſpel, and an external *Communion* of the Word and Sacraments. And This is that Great *Field*, wherein grow together the *Corn* and the *Tares*. This is the *Net* in our Lord's Parable, wherein are incloſed both *good* fiſh and *bad*. This is the mixt Society of ſincere Chriſtians and Hypocrites, who ſhall not be *ſeparated* till *the end of the World*.

Matt. xiii. 24, 25.

ver. 47, 48.

ver. 39.

THE *Church of Rome* pretends to be *itſelf* This whole *Catholick Church*, excluſive of all other Chriſtian Churches. Which is the ſame Abſurdity, as for a ſingle *Member*, nay for a *Member* after it has *cut* itſelf *off* from the *Body*, preſumptuouſly to call *itſelf* the *Whole Body*. They pretend alſo to give ſeveral *Marks* or *Notes* of

of the true Catholick Church. Such as are, *Viſibility*; whereby they mean *Temporal Grandeur* and *Proſperity*: Which is in Scripture, on the *contrary*, more generally a Mark of Errour. *Univerſality*; whereby they mean *Extent of Country*: In which point, *Mahometaniſm* and *Paganiſm* far exceed them. *Antiquity*; whereby they mean, not *primitive* Antiquity, but a Succeſſion of *Many corrupt Ages*. Alſo *Miracles*, in proof of new Doctrines: Againſt attending to which, our Saviour and his Apoſtles have given us the moſt *expreſs Cautions*. In reality, *Marks* or *Notes* of the *True Church* there poſſibly can be *none*, beſides *That One* which *makes* it to *be* the *True* Church; *viz.* its teaching the *ſame* unvaried Doctrine, which *Chriſt* and his *Apoſtles* taught from the Beginning. Which Doctrine is briefly and clearly contained, in the *Creed* and in the *ten Commandments* profeſſed by all Chriſtians, in all Ages and in all Countries, at their Baptiſm. To This doctrine the *Church of Rome* has not adhered, but has *corrupted* it with *Many Additions*; and,

Matt xxiv. 4, 5, 24. 2 Theſſ. ii. 9.

by

by mixing the Authority of *Popes* and *Councils* and *vain Men* with That of Chriſt, has, like the Jews of old, by the *Traditions of Men* made void the *Commandments of God.*

THERE is one thing further to be obſerved upon this Head: That the *Catholick* or *Univerſal* Church of Chriſt being diſperſed over *many* Nations, who live under *various* Laws and Forms of Government; therefore every *Particular* Church muſt of neceſſity have a Power to appoint its *own Rites, Forms,* and *Ceremonies.* In which matter, the *End* being *Order, Decency,* and *Peace*; the *Rule* is, to avoid *Contentiouſneſs,* and every thing, as far as poſſible, that is likely to give *Offenſe* or cauſe *Diviſions.*

THE *Second* part of This Article, "*The Communion of Saints,*" may likewiſe, as the Former, be taken in different ſenſes.

IF the *Holy Catholick Church* be underſtood to ſignify *all good men*, under all the different Diſpenſations of Religion, from the Beginning to the End of the World: Then the *Communion of Saints* conſiſts in This; that they are All, Servants of the ſame *God*; all guided and ſanctified, after divers manners, by the ſame *Spirit*; all live in *Hope* of the ſame divine *Promiſes*, made known at ſundry times, and in different ways and degrees; and ſhall all finally be made Partakers of the ſame *Glory*, according to their different Capacities and Deſerts, in the eternal Kingdom of God.

BUT if by the *Holy Catholick Church*, be meant the *Chriſtian Church* only; Then the *Communion of Saints* conſiſts further in This; that they are, not only *Servants* of the ſame *God*, and *Heirs* in *general* of the ſame *Promiſes*; but that they have communion alſo in *profeſſing particularly* the ſame *explicit Faith* in *Chriſt*, of whom the Antients had but an obſcure expectation as of Him that was to come: That

That they are *Members* of his peculiar *myſtical Body*, united under *Him* as their *Head*; governed by the ſame *Laws*, and partaking of the ſame *Ordinances*, of the *Goſpel*. So that they, *being Many, are One Body in Chriſt*; *and every one Members one of another*. There is *One Body*, *and One Spirit, even as they are called in One Hope of their calling: One Lord, One Faith, One Baptiſm, One God and Father of all, who is above all.* Rom. xii. 5. Eph. iv. 4.

CONSEQUENTLY 'tis the *Duty* of All Chriſtians, *living together at the ſame time*, to *endeavour to keep* this *unity of the Spirit in the Bond of Peace*, by uniting in a *viſible* and *external* Fellowſhip of *Love* and *Charity*; joining *publickly* in the ſame *Worſhip* of God; mutually *aſſiſting*, *comforting*, *inſtructing* each other; *with all lowlineſs and meekneſs, with long-ſuffering, forbearing one another in Love:* In a word, doing all the good Offices, that it becomes *Members* of *one and the ſame Body* to do for each other. Eph. iv. 3. Eph. iv. 2. 1 Cor. xii. 12---27.

As

As to thoſe who do *not* live upon Earth *at the ſame time*, the *Communion* of Chriſtians with *Saints departed*, conſiſts in our being *fellow-citizens with the Saints, and of the houſhold of God*; members of the ſame *City of God, the heavenly Jeruſalem*; having *our Converſation in Heaven, from whence alſo we look for the Saviour Jeſus Chriſt*. It conſiſts, in ſetting before us their *Examples*, imitating their *Patience* and all other *Virtues*, and praying to God that *His Kingdom may come*; when we, together with Them, ſhall have our perfect conſummation and bliſs both in Body and Soul, in His eternal and everlaſting Glory.

Eph. ii. 19.

Heb. xii. 22.

Phil. iii. 20.

But for *Us* to direct *Prayers* to *departed Saints*, as the Church of *Rome* has preſumptuouſly taught men to do; neglecting the Only and All-ſufficient Mediator whom God has expreſsly appointed to That Office, or taking upon ourſelves to join Others with him; is evidently unwarrantable and ſinful. For neither is it poſſible for us, before the day of *Judgment*,

ment, to know certainly *Who Are* Saints; neither, if we *did* know this, have we Any reaſon at all to believe they can *hear* our Prayers; nor, if they *could*, are they at all appointed of God to be *Mediators* or *Interceſſors* for us. If therefore praying to *Angels*, who we are ſure *Are* miniſtring Spirits *ſent forth to miniſter for them who ſhall be Heirs of Salvation*, is expreſsly forbidden in Scripture; and the *worſhipping of Angels* be a *beguiling* ourſelves *of our* Reward, in a *voluntary Humility*, (in a *Show of Wiſdom in Will-worſhip and humility*,) *intruding into thoſe things which we have not ſeen, vainly puffed up by a fleſhly Mind, and not holding the Head*, which is *Chriſt*: Much more, the praying to *Saints*, who we *do know* certainly *not* to be *Miniſtring* Spirits, and do *not know* certainly nor probably that they *hear* us at all, nor *generally* whether they *be Saints* or not; muſt be a departing from *Chriſt* the *True Mediator*, and a great derogation from his Honour.

Heb. i. 14.

Col. ii. 18, 23.

ARTIC.

ARTIC. 10. **The Forgiveneſs of Sins.**

IN the Reaſon of Things, and in the Nature and Eſſence of a Law, men are bound at all times to obey the Will of God, and in no caſe knowingly to tranſgreſs it. By *Sin*, men become liable to the Penalty of the Law, and ſubject to the Divine Diſpleaſure. By *Repentance* and *Amendment* after Tranſgreſſion, ariſes a *Hope* of Pardon, founded upon our natural Knowledge of God's eſſential Attributes of *Goodneſs* and *Compaſſion*. But becauſe *future Obedience*, is the *doing only what was our Duty to do*; and, properly ſpeaking, makes no Expiation for Paſt Tranſgreſſions: Therefore the natural *Hope* of *Forgiveneſs*, is *but Hope*; and, at beſt, leaves men under uncertain Apprehenſions, upon what *conditions*, and in what *manner*, and to what *degree* or *effect*, their Sins ſhall be forgiven them.

By

BY *Revelation* to the *Patriarchs*, in the Appointment and Acceptation of *Sacrifices*; by the whole tenour of the *Moſaick* law, in the inſtitution of *Expiations* and *Atonements*; and by all the *Preachings*, and *Exhortations*, of the *Prophets*; God from time to time incouraged and *aſſured* this natural *Hope* of *Pardon upon Repentance*, in various *manners* and *degrees*, and to the Expectation of *manifold* both *preſent* and *remote* Bleſſings.

AT length, by the Coming of *Chriſt*, the *Diſpenſation* of the Divine *Mercy* was fully opened; *Repentance and Remiſſion of Sins* was commanded to *be preached in His Name among all Nations*; The Method of Sinners finding Acceptance and Reconciliation with God, through the Interceſſion of Chriſt, and by the Terms of the New Covenant in his Blood, was diſtinctly declared; And *Death* was *aboliſhed*, *and Life and Immortality clearly brought to light through the Goſpel.* This *authoritative* Aſſurance of God's *granting* men the liberty and benefit of *Repentance*

Luke xxiv 47.

2 Tim. i. 10.

Acts xi 18.

unto life eternal, is the *Glad Tidings* expreſſed by the word [εὐαγγέλιον] *Goſpel.* And as it diſcovers in the higheſt manner God's irreconcileable *Hatred againſt Sin,* that he did not think fit to pardon it without ſo great an Expiation as the Death of his Son; ſo it ſhows at the ſame time his eſſential *Goodneſs* and *Compaſſion towards Sinners,* that he was pleaſed to find out ſuch a Method for their Recovery. For the Ground and Foundation of *God's Love and Mercy* towards Men, was not the *interpoſition of Chriſt:* But on the contrary, the Ground and Foundation of *Chriſt's interpoſing* on our behalf, was the original and eſſential *Goodneſs* of the *God and Father* of all. *God ſo loved the World, that he gave his only begotten Son, that whoſoever believeth in him, ſhould not periſh, but have everlaſting Life.*

Joh. iii. 16.

THE external *Means,* by which this Grace and Favour of the Goſpel is *applied,* is *Baptiſm. Ariſe, and be baptized, and waſh away thy Sins, calling on the Name of the Lord.*

Acts xxii. 16.

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THE *Qualifications* requiſite for *Baptiſm*, or (in thoſe who have from the beginning been educated in the Knowledge of Chriſt) for the *publick* and *worthy Profeſſion* of Chriſt's Religion; are *Faith* and *Repentance. Repentance towards God, and* Acts xx. 21. *Faith towards our Lord Jeſus Chriſt: Repentance from dead works, and Faith* Heb. vi. 1. *towards God:* A ſincere Deſire of amending all *paſt* Faults, and a firm Reſolution of Obedience for the *future.* Hence *Baptiſm* is ſtyled *The Baptiſm of Repent-* Luke iii. 3. *ance for the remiſſion of Sins*; the *Waſhing* Acts ii. 38. *of Regeneration, and renewing of the Holy Ghoſt.* Tit. iii. 5.

THE *Effect* and *Conſequence* of this Regeneration, the Scripture always ſuppoſes to be *True Virtue* and *Holineſs of life* for the future. *We are buried with Chriſt* Rom. vi. 5. *by Baptiſm into Death; that, like as Chriſt was raiſed up from the dead by the glory of the Father, even ſo We alſo ſhould walk in newneſs of Life.*

To *Apoſtates* who *totally renounce* this Baptiſm of Regeneration, the *Effect* and *Benefit* of it is made *void.* The *One Sacrifice* of Chriſt, being *rejected* by them and *deſpiſed*; there remains *no* new *Sacrifice for Sins.*

Heb.x.26.

In thoſe who do *not* totally *apoſtatize* from religion, but yet (contrary to their Profeſſion) fall into any *Great* or *Habitual* Vice; their Sins, after the Knowledge of the Truth, muſt of neceſſity be more *inexcuſable*; their Hearts, more *hardened*; their Repentance, more *difficult*; their Hopes, more *broken.* They are like *the Sow, that was waſhed,* turning again *to her wallowing in the Mire.* And *it had been better for them not to have known the way of Righteouſneſs, than, after they have known it, to turn from the Holy Commandment delivered unto them.*

2 Pet. ii. 21, 22.

Nevertheless, ſuch perſons as Theſe, are ſtill through the *Goodneſs and Forbearance and Long-ſuffering of God* continually invited *to Repentance*; and exhorted, that they do not by *Hardneſs and*

Rom. ii. 4, 5.

and an impenitent Heart treaſure up unto themſelves Wrath againſt the day of Wrath, and revelation of the righteous Judgment of God. Such perſons are to be *rebuked ſharply,* but not driven to Deſpair. *That which is Lame,* is not to *be turned out of the way, but* that *it rather be healed.* St *Paul delivered* a Great Sinner *to Satan for the deſtruction of the Fleſh, that the Spirit might be ſaved in the day of the Lord Jeſus:* And, upon his true Repentance, gave an exhortation to *comfort him, leſt perhaps ſuch a one ſhould be ſwallowed up with overmuch Sorrow.* He ſpeaks alſo of many Others that *had ſinned already,* even in the Inſtances of Great Crimes; and complains of them ſeverely, for that they *had not repented.* St *James* likewiſe declares: *Brethren, if any of you do err from the Truth, and one convert him; let him know, that he which converteth the Sinner from the Errour of his way, ſhall ſave a Soul from Death, and ſhall hide a multitude of Sins.* St *Jude* alſo, ſpeaking of different kinds of Sinners; *Of Some,* ſays he, *have compaſſion, making a*

Tit. i. 13. Heb. xii. 13. 1 Cor. v. 5. 2 Cor. ii. 7. 2 Cor. xii. 21. James v. 19. Jude 22.

difference; and Others ſave with Fear, pulling them out of the Fire. And our Saviour himſelf, threatning ſome very Great Corrupters of his Religion, that he would *caſt* them *into a Bed* of Sickneſs, and *kill* their *children with Death*; yet adds, even concerning theſe Great Sinners, *except they repent of their Deeds.*

Rev. ii. 22, 23.

In caſe of theſe *Great Sins*, the *Repentance* muſt indeed be alſo *Great* and *Exemplary*, ſo as to *give Glory to the God of Heaven.* It muſt be *a Repentance not to be repented of:* A Repentance proceeding from a *true Senſe* of the Evil of Sin, and producing a real and effectual *Change* and *Reformation* of Life. But for the ſmaller *Failings*, *Infirmities*, and *Surprizes*, incident to *ſincere* and *virtuous* perſons in the *whole* courſe of their Lives; for the *continual Forgiveneſs* of *Theſe*, there is moſt evidently proviſion made through the *whole Tenour* of the Goſpel. Our Saviour directs us to pray *daily* for the *forgiveneſs* of Such *Treſpaſſes*, upon condition of *our* being ready to forgive our

Rev. xi. 13. xvi. 9. 2 Cor. vii. 10.

our Treſpaſſes againſt *each other*. And by commanding us to forgive one another, not only *until Seven times, but until ſeventy times ſeven*; he plainly declares that we may hope for proportionable Compaſſion at the hands of God. Matt. xviii. 22.

THE Church of *Rome*, by their Doctrines concerning *Confeſſion* and *Abſolution*, concerning *Contrition* and ſuperſtitious *Penances*, concerning *Indulgences* and the *Power of the Keys*; have greatly confounded the Doctrine of the *Goſpel* concerning the *Forgiveneſs of Sins*, with corruptions introduced merely by the *Vanity* and *Ambition* of Men. For the Texts upon which they ground their pretended Powers, do plainly mean, not to appoint men to ſit in God's Seat of Judgment, but to *authorize* them from God to *preach* and to *aſſure* unto men the *Terms* or *Conditions*, upon which alone their *Sins* ſhall be *forgiven* them. *Whoſe ſoever Sins ye remit*, not according to your own Will and Pleaſure, but *whoſe ſoever* John xx. 23.

Sins ye remit by executing your Comiſſion, by publiſhing That Goſpel which I have authoriſed you from God to preach to the World; *they are remitted unto them.*

AMONG *Proteſtants* alſo the Errour is no leſs dangerous, if, *confeſſing* their Sins continually to *God*, as the *Romaniſts* do to the *Prieſt*; they return again to the Practiſe of them, as having been *abſolved* in courſe. For all *Such* confeſſions, whether to *God* or to the *Prieſt*; are but Mockeries of Religion. Without real *Amendment* and *Reformation* of Manners, there is no ſuch thing as *Forgiveneſs of Sin.*

ARTIC. II. **The Reſurrection of the Body.**

THAT *in general* there ſhall be *another Life* after This, is very ſtrongly proved from the conſideration of the *Nature* and *Faculties* of the *Soul* of man; from all men's natural *Conſcience* and unavoidable *Apprehenſion* of what is to come; and from the ſenſe we have of our being *accountable* for our own actions; compared with the neceſſary *Attributes* and *Perfections* of *God* the Supreme *Governour* and *righteous Judge* of the World, and with the expreſs *declarations* of the *Goſpel*, whereby *Life and Immortality* are now clearly *brought to Light*. 2 Tim. i. 10.

AND if 'tis certain *in general*, that there ſhall be a *Future Life*; 'tis probable moreover *in particular*, that the Soul, which in the *preſent State* God has thought fit to cloath with a Body of Fleſh, is in its *Nature* Such, as can *beſt* exert its Faculties even in the *future State* likewiſe, when united to a Body ſuitable to

That

That State. And that therefore there will be a *Reſurrection* of the *Body*.

To the *Jews* there ſeems to have been given ſome *Intimation* of this Particular, in the Hiſtory of *Enoch* and *Elijah*'s having been *tranſlated* with their *Bodies*; in *Job*'s Declaration of his Aſſurance that *in* his *Fleſh* he ſhould *ſee God*; in *Ezekiel*'s viſion concerning the Reſurrection of the *dry Bones*; and in Some *Other* Paſſages of the Prophets.

Job xix. 26. Ezek. xxxvii. 7, 8, 10, 12. Dan. xii. 2. Iſai. xxvi. 19. lxvi. 14. Hoſea xiii. 14.

But by the *Goſpel* at length is this doctrine ſo clearly and fully revealed, that even upon This Account Chriſt may be juſtly ſtyled *The Reſurrection and the Life*. By Him and his Apoſtles it is now *diſtinctly* declared, that *All that are in the Graves ſhall hear his Voice, and ſhall come forth——unto the Reſurrection:* That *the Sea* ſhall *give up the Dead that are in It, and Death and the Grave* ſhall *deliver up the Dead that are in Them:* That *This corruptible ſhall put on Incorruption, and This mortal ſhall put on immortality.*

Joh. xi. 25. Joh. v. 28, 29. Rev. xx. 13. 1 Cor. xv. 54.

As

As to the *Manner* of the Reſurrection, *How the Dead are to be raiſed up, and with What Body they ſhall come:* The Scripture has told us, that *it is ſown in Corruption, it is raiſed in Incorruption: It is ſown in Diſhonour, it is raiſed in Glory: It is ſown in Weakneſs, it is raiſed in Power: It is ſown a Natural body, it is raiſed a Spiritual body.* In a word; *Chriſt ſhall change our vile Body, that it may be faſhioned like unto His glorious Body, according to the working whereby he is able even to ſubdue all things unto himſelf.* ver. 35. ver. 42, 43, 44. Phil. iii. 21.

THE *Objections* againſt this Doctrine, drawn from *Philoſophical* Speculations concerning the *Sameneſs* of the *Parts* of the *Same Body*; are mere Trifling. *Thou Fool: That which thou ſoweſt, is not quickned except it die. And That which thou ſoweſt, thou ſoweſt not That Body that ſhall be, but bare Grain,* ſuppoſe *of Wheat or of ſome other Grain. But God giveth it a Body, as it has pleaſed Him; and to every Seed, his Own Body.* The *Body*, at leaſt a great Part of it, during the whole courſe 1 Cor. xv. 36, 37, 38.

of

of our Natural *Life*, is in perpetual Change: Yet the *Perſon* continues always the Same. At the *Reſurrection*, every man ſhall be as really and truly the *ſame* Perſon that died; as in the morning he that awakes, is the *ſame* Perſon that went to ſleep at night.

ARTIC. 12. **And the life everlaſting.**

THE *Reſurrection* of the Dead, is in order to that *final Judgment*, which ſhall paſs upon all Mankind as ſoon as they are raiſed. The *Effect* of this Judgment, will be the ſeparating of men according to their Deſerts, and appointing them their different Portions in That *eternal State*, which ſhall ſucceed the Diſſolution of this preſent World. Which *eternal State*, is, in the preſent Article, ſtyled *The Life everlaſting*; from that more excellent Part of it, which is the State of *Happineſs* for the Righteous. But it includes alſo, by neceſſary Conſequence, That State of *Puniſh-*

Puniſhment or *Miſery*, into which the Wicked ſhall be ſent at the Great Day.

THE Profeſſion therefore of This Article, is in effect the profeſſing our Belief, that the Judge of the whole Earth will, at the End of the World, render unto every One according as his Work ſhall be. The *Devil*, who was the Head of Apoſtacy; and his *Angels*, which followed him in the Great Tranſgreſſion; and all *wicked Men*, who have willingly been ſeduced by the Temptations of Unrighteouſneſs; The *impious* and *profane*, the *Blaſphemer* and *Idolater*, the *Unjuſt* and *Fraudulent*, the *Tyrant* and *Oppreſſor*, the *unholy* and *unclean*, the *Adulterer* and *Whoremonger*, and every worker of *iniquity*; theſe He ſhall condemn to everlaſting Deſtruction from the preſence of the Lord and from the Glory of his Majeſty, in the Lake that burneth with Fire unquenchable. But all *Virtuous* and *Good* men, all *juſt* and *righteous* and *religious* perſons; who either under the *Light of Nature*, with *Enoch* and *Noah* and *Job* and the *Patriarchs*; or under

der the *Law*, with *Moſes* and the antient *Prophets*; or under the *Goſpel*, with the *Apoſtles* and Followers of *our Lord*; have ſincerely indeavoured to obey the Commandments of God, in the practiſe of *Piety* and *Devotion*, *Juſtice* and *Truth*, *Sobriety* and *Holineſs*; either from the Beginning of their Lives, or from the time of their ſincerely repenting and forſaking their Sins; Theſe he ſhall reward with Glory unſpeakable, in the Kingdom of Heaven; which is *The Life everlaſting*.

THE *Beginnings* of this eternal Happineſs or Miſery, may poſſibly be in the intermediate State between Death and Judgment. Where the Righteous *may* be very happy, by a well-grounded and aſſured Ex-
2 Tim. iv. 8. pectation of That *Crown of Righteouſneſs*, *which the Lord the righteous Judge ſhall give* them *at That day*. And the Wicked *may*, on the contrary, be greatly miſerable, by the Expectation of their irreverſible Sentence; though it be not, before the day of Judgment, actually executed

upon them. But the *complete Eſtabliſhment* of That eternal ſtate, the Belief whereof is profeſſed in This Article, ſhall not take place till after the *Reſurrection*. And therefore 'tis placed the very *Laſt* in the Creed: *I believe——the Reſurrection of the Body*, and *the Life everlaſting*.

WHAT the *Condition* of *Wicked* men *in particular* will be in that everlaſting State, we are not able diſtinctly to underſtand or deſcribe. But the Scripture, to warn us againſt Sin, repreſents their Puniſhment *in general* under the moſt terrible expreſſions: Calling it an *everlaſting Fire, prepared for the Devil and his Angels: Where their Worm dieth not, and the Fire is not quenched:* Where *ſhall be Weeping, and gnaſhing of Teeth:* Where they *ſhall drink of the Wine of the Wrath of God, which is poured without mixture, into the Cup of his indignation; and ſhall be tormented with fire and brimſtone;——And the Smoke of their Torment aſcendeth up*

Matt. xxv. 41. Mark ix. 44. Matt. viii. 12. Rev. xiv. 10, 11.

up for ever and ever; and they have no Reſt, day nor night. Only This we are aſſured of, that the Puniſhment of *every* particular Sinner, even in That *everlaſting Deſtruction*, ſhall be exactly proportional to the *Degree* of his Deſerts. As is evident both from our *Natural* Knowledge of the Divine Attributes; *ſhall not the Judge of all the Earth do Right?* And alſo from the expreſs Declarations in *Scripture*, that Some *ſhall be beaten with Few Stripes*, and Others with *Many:* That Some kinds of Sinners, ſuch as the hypocritical *Phariſees*, ſhall receive *Greater Damnation:* And that *it ſhall be more tolerable for the land of Sodom and Gomorrha in the day of Judgment*, than for ſome Other *Cities.*

2 Theſſ. i. 9.
Gen. xviii. 25.
Luke xii. 47, 48.
Mark xii. 40.
Matt. x 15.

IN like manner, *What* will be *in particular* the ſtate of *Good* men in That heavenly Kingdom, which in this Article of the Creed is by way of eminence called *The Life everlaſting*; This alſo at preſent we are by no means able to deſcribe.

For

For Now *we know in part, and we prophesy in part*; and *we see, as through a glass, darkly:* And *it doth not yet appear, what we shall be:* For *Eye hath not seen, nor Ear heard, neither have entred into the Heart of man, the things which God hath prepared for them that love him.* But *in general*, the Scripture represents this State of Happiness to us under the highest Characters, *of Fulness of Joy, and Pleasures for evermore*, of a *Crown of Glory*, of *a Kingdom that cannot be moved*; of *a City which hath Foundations, whose Builder and Maker is God*; of *an Inheritance incorruptible and undefiled, and that fadeth not away:* Where *neither Moth nor Rust doth corrupt, and where Thieves do not break through nor steal:* Where *the Righteous shall shine forth as the Sun, in the Kingdom of their Father:* Where Errour and Sin and Misery shall be no more: But the conversation of *them that shall be accounted worthy to obtain That world*, shall be with *an innumerable Company of Angels,*

1 Cor. xiii. 9, 12. 1 Joh. iii. 2. 1 Cor. ii. 9. Ps xvi 11. 1 Pet. v. 4. Heb xii. 28. Heb. xi. 10. 1 Pet. i 4. Matt. vi. 20. Mat. xiii. 43. Luke xx. 35. Heb. xii. 22, 23, 24.

with *the general Assembly and Church of the First-born which are written in Heaven*, with *the Spirits of Just men made perfect*, with *Jesus the Mediatour of the New Covenant*, and with *GOD the Judge of All.* And *they shall see his Face, and his Name shall be in their Foreheads.* And they shall be *before the Throne of God, and* shall *serve him day and night in his Temple; and he that sitteth on the Throne, shall dwell among them. They shall hunger no more, neither thirst any more, neither shall the Sun light on them, nor any Heat.* For *God shall wipe away all Tears from their Eyes: And there shall be no more Death, neither Sorrow nor Crying, neither shall there be any more Pain; for the former things are passed away.* And yet even in *This* unspeakable *Happiness* likewise, as well as in the State of *Punishment* for the Wicked, there shall be *Degrees* in proportion to every man's Work: As has been shown above, in the latter part of the Explication of the *Seventh* Article of the Creed.

Rev. xxii. 4.

Rev. vii. 15, 16, 17.

Rev. xxi. 4.

PART

PART III.

Of the Decalogue or Ten Commandments.

NEXT after the *Creed*, are in natural order placed the *Ten Commandments*. For *he that cometh to God, muſt believe that he Is, and that he is a Rewarder of them that diligently ſeek him.* A man muſt firſt be *perſwaded* of the great *Truths* of Natural and Revealed Religion; and then, in conſequence of That *Belief*, he muſt live in *Obedience* to the *Commands* of God. Heb. xi. 6.

THE *Commands* of God, are either *Moral* in their nature, or merely *Ritual and Poſitive* Inſtitutions. Of the *latter* kind are the *Two Sacraments:* Of the *former* kind are the *Ten Commandments* delivered by *Moſes*, and expounded by our *Saviour* in the Goſpel.

Qu. You said that your Godfathers and Godmothers did promise for you, that you should keep God's Commandments. Tell me how many there be.

Answ. Ten.

Qu. Which be they?

Answ. The same which God spake in the twentieth chapter of Exodus, saying, I am the Lord thy God, who brought thee out of the land of Egypt, out of the House of Bondage.

In this *Preface* are contained the *Motives* to Obedience; drawn from the consideration, *first*, of the *Authority* of Him who gave these Commandments, "*I am* "*the Lord thy God:*" And, *secondly*, of his *Goodness and Mercy* towards his people; "*Who brought thee out of the land of* "*Egypt, out of the House of Bondage.*" 'Tis *Necessary* that we obey God's Commandments,

mandments, becauſe of his *Supreme Dominion* and *Sovereignty* over all: And we have *Incouragement* to obey them, becauſe of his great *Goodneſs and Compaſſion* towards thoſe that fear him.

THE *Argument* here urged, is directed *particularly* to the Nation of the *Jews:* Whom God "*brought out of the land of* "*Egypt, out of the houſe of Bondage.*" But the *Commandments*, as expounded to *Us* by *Chriſt*, are ſtill in ſubſtance the *Same*; and the *Force* likewiſe of the *Motives* to Obedience, is ſtill always the *Same.* They are the *Commandments* of *the Lord our God*, whoſe Kingdom ruleth for ever over All: They are the Commandments of Him *who* hath *delivered* us from the *Bondage* of Sin and Miſery, and who Alone is able to continue to us That Deliverance.

THE *Matter* of the Commandments, may be diſtinguiſhed under *Two* Heads: Our Duty towards *God*, expreſſed in the *Four firſt*; and our Duty towards our *Neighbour*, in the *Six laſt* Commandments.

They were originally delivered by God himſelf in *Two* Tables. One of which, our Saviour calls *the Firſt and Great Commandment*, which is the *Love* of *God*: And *the Second* (ſaith he) *is like unto it*, *Thou ſhalt love thy Neighbour as thy ſelf.*

Matt. xxii. 38, 39.

COMMAND. I. **Thou ſhalt have no other Gods but Me.**

FOR the right underſtanding of This Commandment, 'tis to be obſerved,

1*ſt*. THAT it *Suppoſes* it as a thing known by the Light of Nature and Reaſon, that there is but *One God:* One Eternal, Omnipreſent, Self-ſufficient Being; of infinite Power, Knowledge, Wiſdom and Goodneſs; the Maker, Governour, and Judge of the Univerſe; the Author and God of *Nature*; the ſame God, who, by his Works of Creation and Providence, manifeſts himſelf to *All Nations*; who, under the *Old* Teſtament, revealed himſelf in a more particular manner

ner to *Adam*, to *Noah*, to the *Patriarchs*, to *Moſes*, to the *Prophets*; and who, in the *New* Teſtament, is ſet forth to us under this ſtill more particular character, that he is *The God and Father of our Lord Jeſus Chriſt.* For this is the peculiar additional Revelation of the Goſpel; that, as *there is One God*, ſo there is *One Mediator between God and Men.*

2 Cor xi. 31.

2 Tim. ii. 5.

2. THIS Commandment *requires* us to own and acknowledge This One True God, or to *have* him for *Our God.* Which implies, that 'tis our *Duty* to "*Believe in him*," and keep up in our Minds a conſtant Senſe of him, as of our Omnipreſent Governour and Judge; to "*Fear him*," upon account of his Power and Juſtice; to "*Love him*," upon account of his Goodneſs and Beneficence; to "*Worſhip him*," upon account of his Supreme Dominion and Sovereignty over all; to "*give him* "*Thanks*," for all his Mercies and Benefits; to "*put our whole Truſt in* "*him*," upon account of his Veracity

and Faithfulneſs; to "*call upon him*" continually in Prayer, for the Supply of all our Wants; to "*honour his Holy* "*Name and his Word,*" by a conſtant Study of his Will revealed in Scripture; and to "*ſerve him truly all the days of* "*our Life,*" by a regular and habitual Obedience to all his Commandments. This is the *Acknowledgment* and *Worſhip* of the True God, injoined in This Firſt Commandment as delivered to *Moſes:* And in the Goſpel, *the Firſt and Great Commandment* is declared to be the Worſhip of the Same *God*, in the *Name* and through the *Mediation* of *Jeſus Chriſt.*

Matt. xxii. 38.
Joh. xvi. 23, 24.
1 Tim. ii. 5.
Eph. ii. 18.

3. THIS Commandment expreſsly forbids the *Worſhip* of any *Other* God, either *in ſtead of* or *together with* the *One True God.* The *Worſhip* of any *Other God,* of any other *real* or *imaginary* Being, in the place of the *One True God*; is direct *Idolatry*, or the *Worſhip of an Idol.* And the Worſhip of the *True God* under any *Falſe Repreſentation*, or *through* any other *Medium* of Worſhip, than

than through the *One Mediator* whom He himſelf has appointed; is an *idolatrous* Manner of Worſhip. Which Sin, beſides the *intrinſick* Malignity of the thing itſelf, in diminiſhing the Honour of God, which is the Foundation of Religion; has moreover, in its *effects*, always led men into *endleſs Superſtitions*, attended naturally with the *higheſt Corruption of Manners*. For the *Eſſence* of all *Superſtition*, and the *natural conſequence* of all *Falſe Worſhip*, is the ſetting up ſome *Equivalent* in the room of real *Virtue and Holineſs*, which is *eſſential* in *True Religion* towards *GOD*. In the *Heathen* World, This Sin was attended with the *vileſt Immoralities*; as St *Paul* has at large ſhown in the *firſt chapter* to the *Romans*: And it was *particularly* the *Cauſe* of God's *rooting out* the ſeven Nations of *Canaan*, from before the children of *Iſrael*. Among the *Jews*, God commanded it to be puniſhed with Death; and when they fell into it nationally, he delivered them up for it into the *Babyloniſh* Captivity. In the *New Teſtament* likewiſe, 'tis always ranked

ranked in the Catalogues of the moſt enormous Sins. And yet Churches which call themſelves *Chriſtian*, have at different Times preſumed to ſet up *Methods of Worſhip*, and *Repreſentations of God*, not warranted in Scripture; And have moreover taught men to apply themſelves to *Angels*, and to imaginary *Saints*; to *Souls* of men *departed*, and to the *Bleſſed Virgin*, whom by a profane Ambiguity they affect to ſtyle the *Mother of God*; and even to *Relicks*, and to *Images* of *Wood and Stone*. All which Practiſes, are a Departing from the *One God*, and from the *One Mediator* which He hath
Col. ii. 19. appointed; or, as St *Paul* expreſſes it, *not holding the Head*.

COMMANDM.

COMMANDM. II. **Thou ſhalt not make to thy ſelf any graven Image, nor the likeneſs of any thing that is in Heaven above, or in the Earth beneath, or in the Water under the Earth: Thou ſhalt not bow down to them, nor worſhip them: For I the Lord thy God am a jealous God, and viſit the Sins of the Fathers upon the Children, unto the third and fourth Generation, of them that hate me, and ſhow mercy unto thouſands in them that love me and keep my Commandments.**

OF the Sin of *Idolatry* there are *Two* Sorts: The Worſhip of a *Falſe God*, forbidden in the *Firſt* Commandment; And the Worſhip of the True God under a *Falſe Repreſentation*, or through any *unlawful Medium*, forbidden more particularly in this *Second* Commandment.

THE

THE *Firſt and Great Commandment*, is the *Worſhip* of the *One True God*: And the *Foundation* of That Worſhip, is the framing *right and worthy Notions* concerning him; Which is what in this *Second Commandment* we are injoined to preſerve. God, is an *Omnipreſent Spirit*; of infinite *Knowledge*, *Power*, and *Goodneſs*; the *Maker* and *Lord* of the Univerſe: And 'tis a great *Indignity* to his *Divine Majeſty*, to *repreſent* him under any *corporeal Image* or *Similitude* whatſoever. 'Tis an *Indignity* to imagine that the Creator of Rational Spirits, that He whoſe *Offspring we* ourſelves *are*, ſhould be *like unto Gold or Silver or Stone graven by Art and man's device*. Which unworthy Notions of God, always withdraw men from true Virtue and Holineſs, into numberleſs Superſtitious and Immoral Practiſes.

Acts xvii. 29.

THOU ſhalt not make to thy ſelf "*any* "*Graven Image*." The *Greek* Writers have ſometimes diſtinguiſhed here, between a *Graven Image* and a *Picture*:

As

As if the Fault of making uſe of an *Image* in religious Worſhip, could conſiſt, not in its being an *Image*, but in its being *Graved* rather than *Painted*. Which is exactly ſuch a kind of Diſtinction, as *Balak* made to *Balaam*, when he ſaid; *Come, I pray thee, I will bring thee unto ANOTHER PLACE; peradventure it will pleaſe God, that thou mayſt curſe me them from Thence.* Theſe things ſhow, how apt men are to deceive themſelves with *Diſtinctions* where there is *No Difference*. The thing forbidden in This Commandment, is not the *Particularity* of *Graving* an Image; But the Prohibition is General, "*Thou ſhalt not* "*make to thyſelf any graven Image*, "*NOR*" any other "*Likeneſs.*" Numb. xxiii. 27.

FROM theſe words, "*Thou ſhalt not* "*MAKE to thyſelf any graven I-* "*mage*;" the *Jews* and many Antient *Chriſtians* have thought, that the *Making* any Images at all, though without any intention of worſhipping them, was unlawful. And indeed the ſetting up of Images in *Places*

Places of religious Worſhip, though without any preſent intention of worſhipping them; has always been a great and dangerous Snare. But the Senſe of the Commandment plainly is, only to forbid the making of Images as *Repreſentations of God,* or in any way as *Objects* or *Mediums* of Worſhip. " *Thou ſhalt not make* " them, " *Thou ſhalt not bow down to* " *them:* " That is, *Thou ſhalt not make them in order to bow down to them.*

MAKE not " *the Likeneſs of any* " *thing that is in Heaven above:* " Worſhip not the *Hoſt of Heaven,* the *Sun, Moon* and *Stars*; or any imaginary *inviſible Powers* in them. Neither repreſent *God* under the *Similitude* of any of theſe things. For the *Sun is His Sun,* and the *whole Heavens* are the *Work of his Hands.*

NEITHER make to thy ſelf the Likeneſs of any thing that is " *in the* " *Earth beneath, or in the Water under* " *the Earth:* " Worſhip no Image of *Man, Beaſt,* or *Fiſh:* Neither repreſent

God under any of theſe *Similitudes:* As did the *Egyptians* and other Heathen of old, and the Worſhippers of the *Golden Calf* in the Wilderneſs, and *Jeroboam who made Iſrael to ſin.*

HAD not the Experience of all Ages ſhown it, it could hardly have been thought poſſible in nature, that men ſhould become ſo ſtupid, as to *fall down to the Stock of a Tree*; or ſo unreaſonable, as to imagine that any *divine Virtue* or *inviſible Power* ſhould be annexed to an *Image* of *Wood* or *Stone*, or to the *Place* where an *Image* ſtands. Yet both *Pagans* and *Jews*, and *Chriſtians* too, have been exceedingly prone to fall into this Vice. The Church of *Rome* has been ſo palpably guilty in this point, that they have been aſhamed to let this Commandment ſtand, and have been forced to *omit* it in many of their Books. And the *Excuſe* they make for their Uſe of Images in religious Worſhip, (that their original Intention was not that the *Images themſelves* ſhould be *worſhipped*,) is as thin as a Spider's Iſai. xliv. 19.

Spider's web. For Corruptions of this kind, ever grow *by degrees:* And the Commandment was given on purpoſe to prevent their *Beginnings.* God charged the *Jews*, ſaying, *Ye ſaw no manner of ſimilitude on the day that the Lord ſpake unto you in Horeb;—leſt ye corrupt yourſelves, and make—the ſimilitude of any Figure.* Yet in the Wilderneſs they ſet up the *Golden Calf*, as an *Image* or *Repreſentation* of the *True* God. And afterwards they ſet up the *Calves* in *Dan* and *Bethel*; ſtill directing their Worſhip, through thoſe Repreſentations, to the *God of Iſrael.* Then they proceeded to ſet up the Image of *Baal*, who was a *Falſe* God, one of the *Idols* of the Nations. And at laſt they went ſo far, as even to *make their children paſs through the Fire to Moloch.* In like manner *Chriſtians* began to corrupt themſelves, firſt, with ſetting up *Images* in their Places of religious Worſhip, merely as *Hiſtorical Memorials.* Then they imagined peculiar Favours, annexed to Prayers offered to *God* in the *Places* where ſuch particular *Images* ſtood. After

Deut. iv. 15, 16.

2 Kings xxiii. 10.

ter this, they began to direct Prayers to the *Saints* whom the Images represented: And, at last, in the most stupid manner, to the *Images* themselves. Towards *Saints and Angels* they expressed first a certain *Honour* or *Reverence*; and then they proceeded to *idolize* them directly, as *Authoritative Mediators* in conjunction with *Christ*. Towards the *Bread and Wine in the Sacrament* they showed first a certain *awful Respect*, as to the *Memorials* of Christ's Death: Then they proceeded to pay a *Veneration* to them, as being the *real Body and Blood* of Christ: After this, they presumed to *worship* them, as Christ's *Living Person*; and, at last, absolutely as *God Himself*.

THE *Reason* and *Inforcement* of the Prohibition of every species of this Sin of Idolatry, follows in the next words: "*For I, the Lord thy God, am a jealous* "*God*:" Jealous, not like Earthly Princes, least their Authority should suffer any Diminution; For *our Goodness extendeth not to* Him, nor can our *Wicked-* Ps. xvi. 2.

neſs do *Him* any Damage. But he is *Jea-*
Iſai. xlii. 8 *lous* for *Our* ſakes; leaſt, by *giving* His *Honour to Others, and* His *Praiſe to graven Images*, our Notions ſhould become Corrupt, our Underſtandings darkened, our Wills and Affections biaſſed and inclined to Evil. For all Idolatry (as I before obſerved) naturally leads to Other Immoralities; And when men *like not to retain God in their Knowledge*, they are very apt
Rom. i. 28. to be *given over to a reprobate Mind.*

THE *Effect* of this divine *Jealouſy*, is expreſſed in the following words; " *And* " *viſit the Sins of the Fathers upon the* " *children, unto the third and fourth ge-* " *neration of them that hate me.* " 'Tis a Threatning of laſting *Temporal* Puniſhments, a Threatning of *National* Judgment to be inflicted, on account of *National* Sins, upon a People under a particular *Covenant*, upon a People originally *be-*
Rom. xi. 28. *loved for their Fathers ſakes:* In conſequence of which *National* Judgments, their Poſterity muſt of neceſſity *ſuffer* in courſe, as to *Many Temporal* Regards. Yet,

Yet, to ſhow that God extends not *Puniſhment*, properly ſpeaking; (for *All* Calamities brought upon Mankind by Providence, have not always the nature of a Puniſhment;) To ſhow, I ſay, that God extends not *Puniſhment*, properly ſpeaking, beyond the *Perſons themſelves* who ſin; he adds expreſsly, " *of Them that* " *Hate me.*" Plainly intimating, that if the Poſterity of the Wicked imitate not the Sins of their Fathers, they ſhall either be delivered from the threatned Calamity, or it ſhall not finally have to *Them* the nature of a Puniſhment. And, to ſhew how much *more* God delights in Bleſſing, than in Puniſhing; he adds in a yet ſtronger expreſſion, " *And ſhew Mercy unto Thou-* " *ſands, in them that love me and keep my* " *Commandments.*"

COMMANDM. III. **Thou ſhalt not take the Name of the Lord thy God in vain; for the Lord will not hold him guiltleſs, that taketh his Name in vain.**

AFTER the *Worſhip* of the *One True God*, which is the *Firſt* Commandment; and the *Worſhip* of him in a *right and worthy manner*, which is the *Second* Commandment: Our *next* Care muſt be, to behave ourſelves with a *due Regard* to him in the *whole Courſe* of our *Lives* and *Actions*; as becometh the relation *we* ſtand in to *Him*, and *He* to *Us*. A conſtant Senſe of *God* upon men's Minds, is the Foundation and Support of Religion; and will ſhow forth itſelf not only in the more ſolemn Acts of religious Worſhip, but alſo in every part of common Life. The *antient Jews*, whenever *God* was mentioned, accuſtomed themſelves to add; *whoſe Name be bleſſed.* The *Modern Jews* have turned This expreſſion of *awful Reverence*, into a Superſtitious Forbearance

bearance of ever uttering the Proper *Name* of *God* at all. *Chriſtians* in latter Ages, ſeem to have fallen into the contrary Extreme; indulging themſelves often in looſe, careleſs, and irreverent ways of arguing and diſputing concerning the Great Author of our Being.

THE Phraſe we here render, "*In* "*vain*;" ſignifies, ſtrictly and properly, the ſame as *Falſely*. Hence *Idols*, be- 1 Cor. viii. cauſe in reality they are *Nothing in the* 4. *World*, nothing of what their fooliſh Worſhippers imagine them to be; therefore in Scripture they are frequently ſtyled *Vanities*, and *Lying Vanities*; Falſ- Deut. hoods; Gods, *which by nature are no* xxxii. 21: Jonah ii. 8. *Gods*; having either no *Being*, or nothing Gal. iv. 8. of That *Authority and Power* which their Name denotes. And accordingly, to take the Name of God "*in vain*;" is, in the original and primary uſe of the Phraſe, to allege the Name of God in ſupport of ſome *Falſhood*.

1. THE *Firſt* therefore and the *Higheſt* Degree of *taking the Name of God in vain*, is *Perjury*. Which is a Sin of the greateſt Malignity; as ſuppoſing God either to have *no Being*, or at leaſt to have *no Regard* what Deſpite profane men do unto him. None therefore can be deliberately guilty of *This* Sin, but ſuch as are totally irreligious, and have caſt off all Hope and all Pretenſe to God's Favour. Yet by means of vain and inſignificant Diſtinctions, or by cuſtomary Negligence and Inattention, men have frequently diminiſhed the Sacredneſs of an Oath, who yet at the ſame time ſeemed not to have been Atheiſts.

2. THE *next* Breach of This Commandment, is *raſh Swearing* in *common converſation*. In which Practiſe 'tis evident there is continual danger of *Perjury* through Negligence and Inattention. But if This was not the caſe; yet 'tis notorious *Profaneneſs*, *Irreverence*, and *Want of the Fear of God*, to be continually invoking him, careleſsly and wantonly upon

on every light and trivial provocation of Paſſion. And This Sin is the more inexcuſable, becauſe *in nature* there is no *Temptation* to it. It ariſes wholly and ſolely from ill *Cuſtom* and *Habit*; or from a direct *Contempt* of Religion; or perhaps, ſometimes, from an Affectation of ſhowing a ſort of *Courage* in That Contempt. Whereas, in Truth, 'tis not an Inſtance of *Courage*, to defy the *Almighty*; but on the contrary a real Mark of *Cowardiſe*, not to *dare* to ſhow a juſt Regard to him in the Preſence of Profane men.

NOR is it any juſt Excuſe, when men *Swear* by *other* things, without expreſs mention of the Name of *God*. For This *Cautiouſneſs* plainly ſhows, that 'tis in their Power to forbear *ſwearing at all*, as well as to forbear any particular *Forms of ſwearing*. And indeed, *whatever* a man ſwears by, it amounts in reality to the *Same* thing. For, Swearing by Any *Creature*, is, ultimately and in effect, ſwearing by the Name of *God*, whoſe Creature it is; and who Alone can with

any Senſe be conceived to be finally appealed to, for the Truth of the Fact, and for the Sincerity of the Intention. *Whoſo ſhall ſwear by the Altar, ſweareth by It, and by all things thereon; And whoſo ſhall ſwear by the Temple, ſweareth by It, and by Him that dwelleth therein; And he that ſhall ſwear by Heaven, ſweareth by the Throne of God, and by Him that ſitteth thereon.* Wherefore, our Saviour exhorts, *Swear not at all: Neither by Heaven, for it is God's Throne; nor by the Earth, for it is his Footſtool; neither by Jeruſalem, for it is the City of the Great King: Neither ſhalt thou ſwear by thy Head, becauſe thou canſt not make One Hair white or black: But let your communication be yea, yea; nay, nay; For whatſoever is more than theſe, cometh of Evil.* Simplicity and Plainneſs of Speech, becometh Chriſtians, who profeſs to be void of Fraud and Deceit; And whatſoever is inconſiſtent with ſuch Simplicity, proceedeth from ſome evil Root.

Mat. xxiii. 20, 21, 22.

Matt. v. 34---37.

FROM

FROM theſe Admonitions of our Lord againſt *Common Swearing*, ſome have concluded that *all* Taking of *Oaths*, even upon the moſt Solemn occaſions, is forbidden to Chriſtians. But the contrary is evident, from the *Reaſon* of the thing; and from the *Examples* in *Scripture*, of *God's Swearing by Himſelf*; of our Saviour's replying to the High Prieſt, who *adjured* him *by the Living God*; of the *Angel* in the *Revelation*, ſwearing *by Him that liveth for ever and ever*; of St. *Paul's* aſſeveration, *God is my Witneſs*; and of the Apoſtles expreſs declaration, that *an Oath for confirmation is —— an End of all Strife.* Gen xxii. 16. Heb.vi.13. Mat. xxvi. 63. Rev. x. 6. Rom. i. 9. Heb.vi 16.

3. ANOTHER Breach of This Commandment, and very near akin to the forementioned Sin of *Swearing* in common converſation; is That profane Cuſtom, of *Curſing*. For if, upon every ſudden Tranſport of Paſſion, a man *curſes* his Neighbour, *with* a real and malitious intention of wiſhing Evil to befal him; this is irreligiouſly making *light* of the *Curſe*

Curſe of God. And if he does it, *without* wiſhing any Evil to the perſon he curſes; then 'tis uſing the Name of God *trivially* and with *Contempt*, as of one who *regards not*, and *to whom* is owing *no Regard.*

4. UNDER this Head of *taking the Name of God in vain*, are included alſo *all Blaſphemous and Reproachful* ways of ſpeaking concerning *God* and *Religion.*

5. BY this Commandment may likewiſe be underſtood to be forbidden all raſh *Vows*; the matter of which, is either impoſſible, unjuſt, or unprofitable. Many Directions and Cautions have been given by Chriſtian Writers, upon This Subject. But the plaineſt and ſafeſt Advice, is, that men *forbear* to make any *Vows* at all. For they are uſually nothing but *Snares.* In the whole New Teſtament there is no one *Precept* concerning them, nor *Incouragement* to the making of them, nor *Example* of Any at any time made; except in *Two Paſſages* only; and

Acts xviii. 18. xxi. 23.

and in *Both* of theſe, the Perſons who had the Vow upon them, were *Jews*.

6. Laſtly; ALL *light*, *irreverent*, and *trivial* Uſe of the *Name* of *God* at all, in common converſation; is prohibited in the Senſe and full Intent of this Commandment. The Deſign of which is, to preſerve upon mens minds a conſtant Senſe of *God*, as the Obſerver and Judge of all their Actions. Which is the Great Foundation of Religion.

TO This Commandment there is, in very particular words, a *Sanction* or *Penalty* annexed: "*For the Lord will not* "*hold him guiltleſs, that taketh his Name* "*in vain.*" 'Tis a figurative and very expreſſive manner of denouncing a more than ordinarily ſevere Threatning: The guilty perſon ſhall *by no means eſcape unpuniſhed.* Thus when Chriſt ſays, that He who ſhall *Teach* men to break any of His Commandments, ſhall be *the Leaſt in the Kingdom of Heaven*; the Senſe is very emphatical, that ſuch a perſon ſhall *leaſt of all men* enter into the Kingdom of Heaven; Matt. v. 19.

ven; he, of *all men*, ſhall be the *Laſt* that ſhall enter; he, of *all men*, ſhall be the furtheſt from ever being admitted There.

COMMANDM. IV. **Remember that thou keep holy the Sabbath-day: Six Days ſhalt thou labour and do all that thou haſt to do: But the Seventh Day is the Sabbath of the Lord thy God. In it thou ſhalt do no manner of Work, thou, and thy Son, and thy Daughter, thy Man-ſervant, and thy Maid-ſervant, thy Cattel, and the Stranger that is within thy Gates: For in ſix Days the Lord made Heaven and Earth, the Sea, and all that in them is, and reſted the Seventh Day. Wherefore the Lord bleſſed the Seventh Day, and hallowed it.**

THE *Three firſt* Commandments direct us *Whom* we are to worſhip, and in *what manner:* The *Fourth* Commandment appoints a particular *Time* for that Purpoſe.

Purpoſe. And herein conſiſts the *general Morality* of this Commandment. For if *Religion*, and the ſolemn *Worſhip of God*, be neceſſary; there muſt be *Time* ſet apart for men to be *inſtructed* in *Religion*, and to *celebrate* God's *Worſhip*. But more particularly; the *Ends* and *Reaſons* of This Commandment are,

1. THAT men may *contemplate* and *commemorate* the Work of Creation. "*For in ſix days the Lord made Heaven* "*and Earth, the Sea, and all that in* "*them is.*" By the *contemplation* of *Nature*, men are led to the Knowledge of the *God* of Nature. *For, the inviſible things of Him, even his eternal Power and Godhead, are clearly ſeen from the creation of the world, being underſtood by the things that are made.* This Knowledge of God's Creation, is the great Preſervative againſt *Idolatry:* When men are aſſured, that the *Sun* is *His Sun*; and that the *Hoſt of Heaven*, which ignorant Nations have worſhipped, the *Moon and Stars* and all the Powers *viſible and inviſible* that are in them, Rom.i.20. Matt.v.45.

them, are the *Work of his hands*, and that
Rev.iv.11. *for His Pleaſure they Are, and were created.* For This Reaſon, the *Sabbath* is
Exod xxxi 16, 17. *a Perpetual Covenant, a Sign between me and the children of Iſrael for ever: for in ſix days the Lord made Heaven and Earth.* And not to the *children of Iſrael* only, but from the very *Beginning of the World*, was This a Sign and a Covenant *appointed*
Gen. ii 3 of God; and is therefore of a *moral* nature, through all generations.

As to the particular *Space of Time*, in which this beautiful Fabrick of the world
Heb xi 3. was formed out of a *Chaos*, and *made of things which do not appear*; 'tis not *in itſelf* at all material, whether it had been performed in *One moment* or in *ſix days.* For the doing of it in *ſix days* is as miraculous, as in *one Moment*; and in *One moment* as eaſy, as in *ſix days.* But for *our* greater *diſtinctneſs* of Perception, 'tis deſcribed to have been effected in *ſix days*; and poſſibly, moreover, as this might be a typical repreſentation of ſome Greater
2 Pet.iii.8. Periods; ſeeing *One day is with the Lord*

as a Thouſand years, and a Thouſand years as One day. And when 'tis ſaid, God "*reſted the ſeventh day*;" the Meaning evidently is not, as if the foregoing Work had been any *Labour* to the Almighty; but merely that the Work was *then complete*, and needed no further Addition.

2. THE inſtitution of the Sabbath was *renewed* to the children of *Iſrael* in the Wilderneſs, with a particular *additional* reaſon. *And remember that thou waſt a Servant in the Land of Egypt, and that the Lord thy God brought thee out thence, through a mighty hand and by a ſtretched out arm; therefore the Lord thy God commanded thee to keep the Sabbath-day.* This reaſon was *peculiar* to the people of the *Jews.* And upon This account (of commemorating their deliverance from the Egyptian Bondage) it ſeems to be, that they had ſo *ſtrict* and *rigorous* a Command to forbear abſolutely every ſort of Work; inſomuch that the man who did but *gather* Deut. v. 15.

Numb. xv 32, 35. *ther Sticks upon the Sabbath-day*, was commanded to *be put to Death.*

3. ANOTHER *reaſon* of this Commandment is, that the *Poor Labourer*, and the *Servant*, and even the *Cattle*, may have a time of *Reſt*. *On the ſeventh day thou ſhalt reſt; that thine ox and thine aſs may reſt, and the Son of thy handmaid, and the Stranger may be refreſhed.* This reaſon likewiſe, as well as that of commemorating the Creation, is of a moral and perpetual nature. And 'tis here particularly remarkable, that God (without whoſe Providence *not a ſparrow falls to the ground*) condeſcends to take care even of *Beaſts* and *Cattle:* To teach men humanity, and a merciful Temper; and that *a righteous man* muſt *regard* even *the life of his Beaſt.*

Exod. xxiii. 12.

Matt. x 29

Prov. xii. 10.

NOW from theſe Obſervations it will be no difficult matter to determine the Queſtion, how far This Commandment continues obligatory upon *Chriſtians.* The part *inſtituted* to the *Jews* in the Wilderneſs, the *rigorous* and *ſtrict Reſt* in commemoration

memoration of their deliverance from the *Egyptian Bondage*, was impoſed upon *That Nation only*; and is therefore by St *Paul* joined with *Meats* and *Drinks* Col. ii. 16. and *New-Moons* and *Holy days*, which were Laws not extending to the *Gentile* Converts. And for the ſame reaſon our Lord ſays concerning the *Sabbath*, what could not have been applied to any of the reſt of the Commandments; *Therefore* Mark. ii. 28. *the Son of man is Lord alſo of the Sabbath.* But the *Moral* part, the aſcertaining of *Time for the Solemn and Publick Worſhip of God, who created all things*, the *inſtruction* of ourſelves and others in the *Knowledge of God and of his Works*, and the allowing a Time of *Reſt* to *Labourers*, *Servants*, and *Cattle*; is of *eternal* and unalterable reaſon. And they who by the *habitual* Practiſe of Virtue, preſerve *daily* and *continually* upon their Minds a Senſe of *God* and Religion, in the whole Courſe of their Lives; may be truly ſaid, in the *Chriſtian* ſenſe, to keep a *perpetual* Sabbath. Upon which account, both the *Land of Canaan*, wherein the Iſraelites

Luke i. 74, 75. were to ſerve God *without Fear, in holineſs and righteouſneſs before him All the Days of their lives*; and the *Heavenly Canaan*, whereof the earthly was but a Type and a Figure; are by St *Paul* figuratively repreſented, in a very elegant Alluſion, under the notion of an eternal *Sabbath* Heb iv. 3. 8, 9, 11. or *Reſt* to *the people of God.*

AND even as to the *inſtituted* part; tho' the Sabbatical commemoration of the deliverance out of the *Egyptian Bondage*, was peculiar to the *Jewiſh* Nation only; yet, according to the Appointment and Practiſe of the Apoſtles, there has conſtantly been obſerved among *Chriſtians* a ſolemn weekly commemoration of the *Reſurrection* of *Chriſt*, our Deliverer from *Spiritual Bondage.* And This, in Rev. i. 10. the New Teſtament, is ſtyled *The Lord's Day.*

THE *Manner* in which This Day ought to be obſerved among *Chriſtians*, is, in attending the Publick Worſhip of God, in hearing the Word, in reading the Scriptures; in inſtructing and aſſiſting thoſe

thoſe, over whom we have any Influence, in the Knowledge and Practiſe of their Duty. In a word, 'tis to be ſpent in works of *Neceſſity*, and in works of *Charity*; and in whatſoever tends, without Superſtition and without Affectation, to the real Honour of God, and to the true Intereſt and Promoting of Religion and Virtue in the World.

THE *Extremes* to be avoided, are: On the one hand, (and which in the Preſent Age is by much the moſt uſual and dangerous Extreme,) That Habit of ſpending great part of the Lord's day in *Gaming*, and in other looſe and debauched Practiſes; which has been incouraged by *Popery*, and which has to numberleſs perſons been the *corruption* of their *Principles*, and the entire *Ruin* of their *Morals*. On the other hand; an affected *Judaical* or *Phariſaical* Preciſeneſs, which uſually proceeds from *Hypocriſy*, or from a want of underſtanding rightly the true Nature of Religion. When the Phariſees accuſed our Lord for working a charitable and beneficent Cure upon the Sabbath-day, his

Joh. v. 17. Anſwer to them was, *My Father worketh hitherto, and I work.* His Meaning is: "Ye have a very wrong Notion of the true "Sabbatical Reſt, which God has com- "manded: From his Work of *Creation*, "God *does indeed* Now reſt; but in Acts "of *Providence*, *Preſervation*, *Govern-* "*ment*, and *doing Good* to his Creatures, "in *Theſe* things *My Father* worketh *hi-* "*therto*, and *will* work *for ever*; And in "*theſe* Inſtances, *I* alſo work, and *every* "*good man* works, both on the *Sabbath-* "*day* and *continually.*"

COMMANDM. V. **Honour thy Father and thy Mother; that thy days may be long in the Land which the Lord thy God giveth thee.**

THE *Four* foregoing Commandments are the *Firſt Table*, containing our Duty towards *God*: The *Six* following, are the *Second Table*, containing our Duty towards our *Neighbour*.

AND

AND *here* 'tis obſervable, that *God* is pleaſed to begin where *Nature itſelf* does; requiring us in the *firſt place* to make juſt Returns of Honour and Benevolence to Thoſe, by whoſe Care and Tenderneſs we have been preſerved and ſupported in the moſt *helpleſs* part of our Lives. The *Extent* of This and the like Precepts, is indeed much inlarged by the Goſpel; wherein we are commanded to love *All Mankind*, and to be ready to do good Offices even to our *Enemies* themſelves. But This is evidently to be underſtood of That *Univerſal Good-Will*, which muſt of neceſſity be exerciſed in very *different Manners* and *Proportions*, according to the *different Circumſtances and Relations* wherein *different Perſons* do ſtand to Us; and alters nothing of that *particular Honour* and *Regard*, which we are here required to pay in the *firſt place* to our *Parents* and *Benefactors*.

To *This* Commandment there is annexed a *particular Promiſe*; that "*thy days* "*may be long in the Land which the Lord* "*thy God giveth thee.*" And St *Paul* takes notice of it accordingly, as the *firſt Commandment* (the *only one* of the Ten) *with Promiſe*. There ſeems to be in the nature of the thing itſelf a certain aptneſs of congruity, in annexing the Promiſe of *long Life*, to Them that *honour* the perſons by whoſe *Means* God hath been pleaſed to *give* us *Life*, and by whoſe *Care*, he hath *preſerved* us through the moſt *helpleſs* part of it. *How far* and to *what degrees* this Promiſe has been fulfilled *literally*, it is not eaſy for us to judge. But as *the Land which the Lord their God gave* to the Iſraelites, was certainly a *Type* of a *better country, that is, an heavenly*; ſo the Promiſe of *long life* in That Land, is undoubtedly an *Emblem* of *Eternity*. The caſe is the ſame, as in Other Inſtances in Scripture. The Prophecy, that *the Foundations* of *Jeruſalem* ſhould be *laid with Sapphires*, and her *Gates of Carbuncles*; is evidently a præfiguration of the

Eph. vi. 2.

Heb. xi. 16.

Iſai. liv, 11, 12. Tobit xiii. 16.

the *heavenly Jeruſalem, the City of the Living God,* (τὴν τὰ θεμελίους ἔχουσαν πόλιν) *the City which hath* THE *Foundations* (deſcribed by St *John* in the *Apocalypſe,*) *whoſe Builder and Maker is God.* In like manner, to be *written in the writing of the Houſe of Iſrael,* and *written in the Book*; are Phraſes in the Old Teſtament, certainly alluding to that clearer Expreſſion in the New Teſtament, of being *written in the Book of Life.* Heb. xii. 22. Heb. xi. 10. Re v. xxi. 19. Ezek. xiii. 9. Dan. xii. 1. Rev. xx. 15.

To "*honour*" our Parents, is, to make them ſuitable Returns of *Love* and *Affection*; to *obey*, *reſpect*, and *ſubmit* to them; not only to the *gentle*, but even to the *froward*; in all things *juſt*, in all things *lawful*, in all things *honeſt* and of good report: And, when perſons are *grown up* to years of diſcretion, ſtill in matters of *great Concern* in life, to conſult and be adviſed by them, as far as Reaſon and Piety and Gratitude ſhall require. But the Particular *principally* intended in this Precept, is, that Children afford their Parents a reaſonable *Support* and *Proviſion*, in the time of Age

and Neceſſity, The Jews of old, were very faulty in This Particular; diſcharging men from all Obligation to relieve their neceſſitous Parents, upon their contributing a certain *Sum* to the Service of the Temple; and ſo *making the Commandment of God of none effect*, through the *Tradition* of Men.

Matt. xv. 4, 5, 6. Mark vii. 11, 12, 13.

THE *Perſons* here commanded to be honoured, "*thy Father and thy Mo-*"*ther*," muſt be underſtood to include, not only *Parents literally*, but *figuratively* alſo; The *Fathers* of our Country; *Magiſtrates*, Supreme and Subordinate; *Maſters* and *Miſtreſſes* in Families; *Miniſters* and *Teachers* of Religion. To each of theſe there is an Honour and Regard due, proportional to the Nature and Degree of the Relation. To *Magiſtrates* there is due from Subjects, *Obedience* according to the Laws of the Country, in all things not oppoſite to the Law of God. To *Maſters* there is due from Servants, *Diligence* and *Induſtry*, *Honeſty* and *Fidelity*: Alſo *Submiſſion*, according to the Advice

Eph. vi. 5. 1 Pet. ii. 18.

Advice of the Apoſtle; Only with this difference, that, whereas in the Apoſtles days the Servants ſpoken of were Slaves under abſolute Lords, Servants Now, being hired by Contract, are to pay ſuch Submiſſion only, as is appointed by Law or by Agreement. To *Miniſters* and *Teachers* of Religion, there is due from the People ſuch *Reſpect*, as to *Stewards of the Myſteries of God*; A willingneſs to hear and be inſtructed by them, and to obſerve and practiſe whatever they can ſhow to be the Will of God. *Laſtly*, towards all *Superiours* in every kind and degree, there is due, eſpecially from *young* Perſons, a *Decent and Reſpectful* Behaviour. 1 Cor. iv. 1.

THERE is ſtill one thing further to be taken notice of, under this Commandment: That, as in *Nature* all Influences and Operations are *mutual*, ſo in all *Relations* there is a Duty *reciprocal*. 'Tis to be underſtood that *Parents* are by this Commandment required to love, ſupport, inſtruct, and be gentle towards their

their Children. *Princes* and *Magiſtrates*, to govern according to Law and Reaſon; as having themſelves a Supreme Lord, to whom they muſt give account. *Maſters*, to exact Service, not rigorouſly, but with *Mildneſs*, and according to Contract; not as from Slaves, (nor even from *Them* with Cruelty,) but as from Servants upon limited and agreed Terms. *Governours in the Church*, not to aſſume Power over the Conſciences of men, *as being Lords over God's Heritage*; but to be faithful and diligent in Teaching and in
1 Pet. v. 3. Exhortation, as *being enſamples to the Flock.*

COMMANDM. VI. **Thou ſhalt do no Murder.**

THE *firſt Four* Commandments, ſet forth our Duty towards *God*; the *Fifth*, expreſſes the Duty owing to our *Superiours* among *Men*; and the *five laſt* declare our Duty towards *All* men *in general*, with regard to the *Life*, the *Property*, the *Reputation*

Reputation of our Neighbour, or whatever elſe may in any way affect him.

THE greateſt and moſt irreparable Damage one man can do to another, is the taking away his *Life*; and therefore the *Firſt* of the Commandments under *This* Head, is, "*Thou ſhalt not kill.*" But becauſe This phraſe has ſome *Ambiguity* in it, we chooſe therefore to render it more ſtrictly and properly, "*Thou ſhalt* "*do no Murder.*" For there are Many Caſes, wherein the Life of a man may be taken away, without the Sin of *Murder*.

A MAN may kill his Neighbour by *Chance*, by ſome wholly unforeſeen *Accident*, when he had no Deſign of hurting him at all. And where there is no *Deſign* or *Intention* in the Mind, the Action has in it nothing of *Morality* or *Immorality*. Yet any degree of *Careleſsneſs*, is a *Fault*: And therefore, in the Law of *Moſes*, God was pleaſed to command, that whoſoever ſlew a man by *Accident*, ſhould

ſhould be at the Trouble of *fleeing to a City of Refuge.*

A MAN may be forced to kill Another, in his *own* neceſſary *Self-Defenſe*: And then the Sin is, not in the *Slayer*, but in him that *is ſlain.* For in all caſes of *Force*, not he who is *compelled* to ſtrike the Stroke, but he who is the *Cauſe* of the Evil, bears the whole *Guilt.* *If a Thief be found breaking up, and be ſmitten that he die; there ſhall no blood be ſhed for him.* For the ſame reaſon, *Enemies* may be ſlain in a juſt and neceſſary *War*; and 'tis no *Crime*, but an *Honour*, to be ſucceſsfull in deſtroying them. But *Wars* of mere *Ambition*, are direct *Murders.*

Exod. xxii. 2.

ALSO in times of *Peace*, the Lives of *Malefactors* may be juſtly taken away, for the Preſervation and Security of the Publick. There is conferred upon the *Magiſtrate*, the *Self-Defenſe* of the *whole* Society; and God himſelf has approved and given this Authority, that he ſhould *not bear the Sword in vain.*

Rom. xiii. 4.

THESE

THESE are the Caſes, wherein the *Lives* of men may be *taken away* without *Sin*. And for the ſake of *diſtinguiſhing* theſe caſes it is, that the words of the Commandment are thus rendred, "*Thou* "*ſhalt do no Murder.*" *Murder* therefore is the killing of a man, not by *miſfortune*, but with *deſign*; not for our *own defenſe and preſervation* in neceſſity, but out of *malice* and *hatred* towards our *Neighbour*; not as deſtroying a *publick Enemy*, but one with whom we ought to have lived under the natural Ties of *Friendſhip* and *Humanity*, or at leaſt of mutual *Forgiveneſs*; not as bringing a *Malefactor* to *Execution* for the preſervation of the Commonwealth, but as cutting off an innocent Member to the *Hurt* and *Loſs* of the Publick.

AND This, of all Crimes, is the moſt *enormous*; becauſe the Damage is moſt irreparable. For, *what* can be given a man in *exchange* or in *recompenſe* for his *Life?* Or what ſatisfaction can *He* make for deſtroying the *Image of God*, who, far from Gen. i. 27.

Matt. v. 36. vi. 27. from reſtoring Life, *cannot make one Hair white or black*, or *add one cubit unto his ſtature?*

By the *Law of Nature* therefore, this Crime was always judged worthy of the Severeſt Puniſhment; the very *Barbarians* reaſoning among themſelves, that a *Murderer*, whatever *Eſcapes* he may Acts xxviii 4. make, *yet Vengeance ſuffereth not to live.*

By the *Laws* of all *civilized Nations* in the World, it has always been puniſhed *capitally*; and ſometimes with the moſt *Cruel* kinds of *Death.*

By the Law of *Moſes*, God commanded that *No Satisfaction* ſhould be *taken for the Life of a Murderer*; but the guilty Numb. xxxv. 31. perſon was to be *taken* even from *God's* Exod. xxi. 14 *Altar that he might die.* From whence, by the way, appears the Extreme *Impiety* of thoſe *Superſtitious Privileges* or *Immunities* of *Churches*, in *Popiſh* Countries; whereby Places appointed for the *Worſhip*

of God, are made *Refuges* for the vileſt of *Malefactors*.

'TIS obſervable alſo, that, in order to *guard* againſt this Crime more effectually, God was pleaſed to command (as I before obſerved) in the Law of *Moſes*, that whoſoever killed a man even by mere *Accident* only, ſhould be at the Trouble of fleeing to a *City of Refuge*, and continuing there *till the Death of the High Prieſt*. Numb. xxxv. 32.

Laſtly; WHAT has hitherto been ſaid concerning the *Killing* of *Another*, muſt in proportion be underſtood likewiſe concerning *Self-Murder*. For no man has a Right to anticipate the Call of God, or to bereave the Publick of a Member, by deſtroying *Himſelf*.

THE true *Nature* and *Notion* of *Murder* being thus explained; 'tis to be obſerved in the next place, that there may be ſeveral *Degrees* of *Aggravation* in this Crime, and alſo different *Degrees* of *Approach* towards it. The *Higheſt Degree* and

and *deepeſt Aggravation* of the Crime, is, when 'tis committed with *deliberate* and *contrived* Malice. But whether it be committed with a man's *own hand*, or by the *Hand* of *Another*, or by means of *Perjury* and *Subornation* of *Falſe Witneſſes*; theſe Circumſtances make no difference at all in the *Nature*, or in the *Degree* of the Guilt.

THE *next* Degree of this Crime is, when 'tis committed, *not* with præmeditated Malice, but in conſequence of ſome *ſudden Paſſion and Quarrel*. In which caſe, *Humane Laws* have indeed frequently made the Penalty eaſy. But in *Reaſon*, one man's *Life* ought not to be expoſed to another man's *Paſſion*. And the Law of *God*, (which, for the preventing of Careleſsneſs, required that whoſoever killed a man even by mere *Accident* only, ſhould be at the Trouble of fleeing to a City of Refuge;) makes no Diſtinction between ſacrificing the *Life* of a *Friend*, to *Paſſion*; and the *Life* of an *Adverſary*, to *Malice* or *Reſentment*. *Duels* delibe-

rately

rately appointed, want, even *That* little extenuation of *ſudden Paſſion*. And nothing can be more dreadful, than to ſee men knowingly and deliberately die in that manner, without any poſſibility of *Forgiveneſs* towards *each other*, or of *Repentance* towards *God*.

APPROACHES towards this Crime, are All *Great Miſchiefs* and *Laſting Injuries*, deſignedly done; which may either *haſten* men's *Death*, or make their *Life uncomfortable*. Under which Head may juſtly be ranked *deliberate Frauds*, and *miſchievous Adulterations*, in things proper either for *Food* or *Medicine*, or wherein ſoever the *Lives* of Men are concerned.

OUR *Saviour* adds; *Whoſoever is Angry with his Brother without a cauſe, ſhall be in danger of the Judgment*; That is, Every degree of unreaſonable *Anger* and *Wrathfulneſs*, has its proportion of Guilt. And St *John* tells us; *Whoſoever Hateth his Brother, is a Murderer*. His Meaning is; not only that indulged *Hatred* and *Ma-*

Matt. v. 22.

1 Joh. iii. 15.

lice extend often from ſmall Beginnings to great and unexpected Effects, as in the caſe of *Cain*; but alſo that, in the nature of the Thing, a *malitious*, *hateful*, and *miſchievous* Temper, is altogether unchriſtian, and is the Spirit of the *Devil*, who *was a Murderer from the beginning*.

Joh. viii. 44.

THERE are ſtill *Other* ways of incurring Guilt in this matter; which are all of them proportionally criminal, as the Conſequences of the Actions are more or leſs obvious and direct to be foreſeen. Thus all *Debauching* either of ourſelves or others, ſo far as it has a natural and proper tendency to lead men into *mortal Diſeaſes* or into *capital Crimes*, is a real Breach of This Commandment.

Laſtly: As every *Prohibition* or *Negative Precept* ſuppoſes, and in its nature includes an Obligation to the contrary *Poſitive Duty*; 'tis always to be underſtood, that in This Commandment God requires of us *Peaceableneſs*, *Meekneſs*, *Goodneſs*, *Charitableneſs*, and whatever tends to the univerſal

univerſal Welfare and Happineſs of Mankind.

COMMANDM. VII. **Thou ſhalt not commit Adultery.**

As to the *Nature* and *Extent* of the Sin here forbidden: Since ſome things are better *underſtood*, than *explained*; and ſome Vices may be *taught*, even while they are *reproved*; and the beſt Antidote againſt *Some* Sins, is never to think of them at all; It were to be wiſhed, there had never been occaſion once to *name* theſe things *among Chriſtians*; and that the original natural Modeſty of Humane nature, and the Simplicity and Purity of the Chriſtian Profeſſion, had been of itſelf a ſufficient Reſtraint upon men, without needing any particular Arguments of Exhortation. But ſince the Caſe is not ſo; and men *have*, in fact, greatly corrupted themſelves; and have broken through the Reſtraints of Nature, and the Laws of God; and have by Cuſtom taken off much of the Scandal of ſuch Vices, as ought *not*

Eph. v. 3. to have been *once named* among Chriſtians; and, by their ill Example, are perpetually teaching Others to think ſome of the *worſt of Vices* leſs *diſhonourable* than they really are; 'Tis therefore abſolutely neceſſary to *warn* young perſons, with as much caution as may be, of the *Nature*, the *Extent*, and *Danger* of thoſe Vices, which it ſo highly imports them to avoid.

THIS *Seventh* Commandment, "*Thou* "*ſhalt not commit Adultery*," muſt, according to the Analogy of all the other Commandments, be underſtood to prohibit, not only *Adultery* itſelf, which is the Capital Crime in this kind; but alſo all *Other* Vices of the Same nature. For ſo the Apoſtle ranks together *All* the Sins of This kind: Gal. v. 19. *The works of the Fleſh are manifeſt, which are theſe, Adultery, Fornication*; Col. iii. 8. ——*and, put* away all *filthy Communication out of your mouth.* Further; Our Saviour, in his explication of This Commandment, does in a particular manner require men to govern even the

Deſires

Deſires and Inclinations of the *Heart*. The Meaning of which, is not that *Any natural Appetite* is *in itſelf* ſinful; but that Every *Intent* and *Deſire of the Mind* towards an *Unlawful* Object, though there be no opportunity of proceeding to Action, is in its proportion and degree, *criminal* before God. He therefore, who would obſerve This Law, as expounded by our Saviour; muſt endeavour to regulate even his *Deſires* and *Inclinations*, by the Rules of Reaſon and by the Commands of God. For there is no Security againſt falling into Sin, but by reſtraining the Deſires that would lead men to it. Chriſtianity therefore does in a moſt ſtrict and ſpecial manner oblige us to all kinds of Sobriety and Modeſty; injoyning us to *glorify God*, both *in our Body and in our Spirit, which are God's*; to *abſtain from fleſhly Luſts, which war againſt the Soul*; to *know how to poſſeſs* our Bodies *in Sanctification and Honour*; to avoid all *Indecencies* of Behaviour, all *Drunkenneſs* and *Exceſſes*, which may prove Incitements or Occaſions to other Vices: In a word,

Matt. v. 27, 28.

1 Cor. vi. 20. 1 Pet. ii. 11.

1 Th. iv. 4.

Eph. v. 3, 4. to *let all Uncleanneſs not be once named amongſt us, as becometh Saints; Neither Filthineſs, nor fooliſh Talking, nor* (immodeſt] *jeſting, which are not convenient; but rather giving of Thanks.*

THE *Baſeneſs* and *Diſhonourableneſs* of the Sins forbidden in This Commandment, is excellently deſcribed by *Solomon.*

Prov. vi. 32. *Whoſo committeth adultery, lacketh Underſtanding; He that doth it, deſtroyeth his own Soul: A wound and diſhonour ſhall he get, and his Reproach ſhall not be wiped*

Prov. vii. 22. *away.* He *goeth after the ſtrange woman, as an ox goeth to the ſlaughter, or as a Fool to the Correction of the Stocks: Till a dart ſtrike through his Liver, as a Bird haſteth to the Snare, and knoweth not that it is for his Life.*

OTHER ill *Conſequences* of This Vice, are; that it propagates *Sickneſſes* and *Infirmities*, both upon men's *ſelves* and their *Poſterities*; that 'tis deſtructive of humane *Society*, and of the publick Welfare; that it *ſeparates* the neareſt Relations; lays the ground of inextricable *Confuſions*, and

and implacable *Diſſenſions*, in *Families*; and oftentimes occaſions *publick Contentions*, *Murders*, and *Seditions:* So that hardly from any other Cauſe, have iſſued greater and more *tragical* Events.

THERE are always *Some* looſe and profligate perſons, who will pretend they cannot diſcern the *Immorality* and *heinous nature* of the Vices of *This* kind, as they will confeſs they eaſily do in *Other* Inſtances of Injuſtice and Unrighteouſneſs. But though they are unwilling to perceive wherein the *Great Wickedneſs* of theſe things conſiſts, when they are guilty *Themſelves*; yet they always eaſily enough ſee it, when they themſelves are the perſons *injured*; and they are ſufficiently ſenſible of Every Diſhonour of This kind, done to their own Families, or even to remote Relations.

SOME even *Heathen* Nations, have puniſhed *Adultery* with *Death:* Which plainly ſhows, how contrary it is to the Law of *Nature*. And in the Law of *Moſes*, God himſelf expreſsly commanded

Levit. xx. 10. that *the Adulterer and Adultereſs ſhould ſurely be put to Death.*

IN the *New Teſtament*, the Apoſtles conſtantly declare with a particular Emphaſis, that *Whoremongers and Adulterers God will judge.* That *the Lord knoweth how to reſerve the unjuſt unto the day of judgment to be puniſhed; But Chiefly them that walk after the Fleſh, in the Luſt of Uncleanneſs.* That, *becauſe of Theſe things, cometh the Wrath of God upon the children of Diſobedience*, or *of Unbelief*; that is, even upon the *Heathen* nations themſelves; and therefore much more ſeverely upon *Chriſtians.* And *let no man*, ſaith St Paul, *deceive you with vain words: For this ye know, that no whoremonger, nor unclean perſon, hath any inheritance in the Kingdom of Chriſt and of God.* And he *repeats* it with great Earneſtneſs: *Of the which I tell you before, as I have alſo told you in times paſt, that they which do ſuch things, ſhall not inherit the Kingdom of God.* And the Author to the *Hebrews* compares *Fornicators* to *profane*

Heb. xiii. 4. 2 Pet. ii. 9, 10. Eph. v. 6. Eph. v. 6. & 5. Gal. v. 21.

ſane Eſau, who for one Morſel of Meat ſold his Birthright. Heb. xii. 16.

THE Chriſtian Religion lays alſo *peculiar* Obligations upon us to Virtue and *Purity*, from the conſideration of our being *an Holy Prieſthood, a choſen Generation, an holy Nation, a peculiar People*; a people ſeparated to the Service of God. 1 Pet. ii. 5, 9. That our *Body is the Temple of the Holy Ghoſt, which is in us, which we have from God*; even the *Temple of the Living God*; an *habitation of God, through the Spirit.* Under which greater Advantages and clearer Knowledge, we are obliged to *walk honeſtly, as in the Day*; that is, as becomes thoſe who injoy *the Light of the glorious Goſpel of Chriſt*, the *Light of the Knowledge of the Glory of God.* 1 Cor. vi. 19. 2 Cor. vi. 16. Eph. ii. 22. Rom. xiii. 13. 2 Cor. iv. 4. ver. 6.

Laſtly: UNDER this Commandment, muſt be underſtood to be contained the *whole Duty* of Husbands towards their Wives, and Wives towards their Husbands, in *every Circumſtance* of Life. *Husbands, love your Wives, and be not bitter againſt them.* And *the Wives adorning,* Col. iii. 19. 1 Pet. iii. 3, 4.

ing, let it be------the Ornament of a Meek and quiet Spirit, which is in the ſight of God of great price.

COMMANDM. VIII. **Thou ſhalt not Steal.**

THE *firſt* and *higheſt* degree of the Sin forbidden in This Commandment, is that of *Robbing by Violence.* Which in the judgment of all men, even of the Guilty themſelves, is ſo capital a Crime, that there needs no Inlargement upon it.

THE *next* degree, is *Theft* or *Stealing*, not by *violence and force*, but by *ſecrecy and concealment.* And This alſo is of ſuch univerſal infamy, that I think none who are guilty of it, make any pretenſions to Religion. The only caution here needful to be given, is, that young perſons eſpecially take heed of the *Beginnings* of this Sin, of being tempted to do Wrong in ſmaller matters, in things which may ſeem at firſt of no great conſequence, not very highly injurious to the perſon wronged,

ed, nor very ſhocking to the Conſcience of him that does the injuſtice. But This is of all others the *greateſt* and *moſt dangerous* Temptation. For few Sinners begin with the very *higheſt* of Crimes. Uſually, being ſeduced at firſt into ſmaller Tranſgreſſions, they become hardened by degrees; till at length they run into the greateſt and moſt Capital Offenſes.

THE *other* Crimes forbidden in this Commandment, are *Fraud* and *Cheating*, of all kinds; Neglecting to pay juſt *Debts*, or keeping back the *Wages* due to the Poor for their Labour; *Oppreſſion*, *Extortion*, and making unreaſonable *Advantage* of *other* men's *Neceſſities*: *Deceit* and *Over-reaching* in *Trade* or *Bargains*; All *Aſſiſtance* and *Incouragement* given to *Others*, directly or indirectly, to do *wrong*. All theſe are in reality, and in their proportion, only ſo many different *ſorts* of *Theft and Robbery*. For, fraudulently to *with-hold* from another That which is his juſt Due, is in effect the very ſame thing, as taking from him either by Stealth or Violence

Violence his preſent proper Poſſeſſion. And if any of theſe things be done under colour of *Law*, or in ſuch manner as to *evade* all Humane *Laws*; the Crime is not therefore the *leſs*, but rather really the greater; becauſe to the Sin of *Injuſtice*, there is added *Another* Fault, in perverting the *Means* by which publick Juſtice ſhould be preſerved among Men. Likewiſe, where any of theſe Offenſes are committed in *Breach of Truſt*, which is the caſe of *Servants* and any Others who are *intruſted* with other men's affairs; howſoever the *Law* may in ſuch caſes *alleviate* the Puniſhment, yet in *Conſcience* this is an *Aggravation* and *Increaſe* of the Guilt, as being a *Breach* both of *Juſtice* and *Fidelity*. Nor is it any *diminution* of the Crime, when 'tis the *Publick* that is wronged by any unjuſt Act. For though, in This caſe, 'tis not ſo obviouſly and immediately apparent *upon whom* the injury falls, as in the caſe of *private* wrongs; yet the *Uncertainty* or the *Number* of the perſons among whom the Damage may chance to be divided, alters not at all the nature

nature of the Crime itſelf. And though Injuries of This kind, in *ſmaller* inſtances, are not perhaps immediately felt and complained of; yet when the Publick comes to be wronged by perſons of large and extenſive Power, then not only the *Crime* itſelf, but the *Effects* of it alſo become greater and more apparent, than in the caſe of *Private* Injuſtice. Laſtly; Againſt the full *Intent* and *Meaning* of This Commandment, even great *Uncharitableneſs* muſt alſo be underſtood to be in ſome degree an Offenſe: *Withhold not Good from them to whom it is Due, when it is in the Power of thine hand to do it.* Prov. iii. 27.

THE *Duties*, on the contrary, injoyned in this Commandment; are *Juſtice* and *Equity*, *Honeſty* and *Fidelity*, *Truth* and *Fairneſs*, in men's Dealings one with another. For the Practiſe of which, the beſt general *Rule* that can be given, is That laid down by our Saviour himſelf; *Whatſoever ye would that men ſhould do to you, do ye even ſo to Them.* For every Matt. vii. 12.

man

man well knows *what* Equity and Fair Dealing is, when he expects it from *Others*; and in the same Measure ought *He* therefore likewise to deal with *Them*.

And for the same reason, that Justice and Equity is necessary to be practised at all; for the same reason, whenever any Failure has been made in the Practise of these Duties, *Restitution* ought to be made to the persons who have been wronged. For Repentance necessarily supposes a Desire that the Offense had never been committed. And the only possible evidence of the *Sincerity* of That Desire, is the making of *Restitution*, where ever it can be done, in reality and with Effect.

And because whoever sincerely desires to avoid *Sin*, will indeavour also to avoid *Temptation*; therefore he that would not be tempted to *defraud Others*, must understand himself to be obliged by This Commandment, to indeavour to get an honest livelyhood by his *Own Labour and Industry*.

Induſtry. Let him that ſtole, ſteal no more; but rather let him labour, working with his hands the thing which is good, that he may have to give to Him that needeth. Eph. iv 28.

CHARITY alſo (as I before obſerved,) being the Means by which Providence has appointed the Poor to be ſupported, is a *Duty* within the Intent of This Commandment. But for the *Proportions* of This, there is no certain Rule, as there is in the matter of ſtrict *Juſtice*; And therefore the *Meaſure* hereof muſt be left to every man's own Prudence in the Knowledge of his own Circumſtances, without laying Snares or Scruples upon Any.

THE *Obligations* incumbent upon us to avoid the Sins, and to practiſe the Duties, which This Commandment has regard to; are, in the *firſt* place, the *Reaſon and Neceſſity of Things.* For upon the ſecuring of men's Properties, depends all Humane Society; and without *Juſtice*, there can be no Commerce. Take away all ſenſe of *Juſtice*; and ſtraitways *every man's hand will be againſt every man, and every*

every man's hand againſt Him; nor will mankind any longer be diſtinguiſhed from the wild Beaſts of the Foreſt, who devour each other according to their Strength, and have no Title or Property in any thing. In the *next* place; ſince *God* has endued men with Reaſon and Conſcience and with an unavoidable *Senſe* of *Right*, 'tis plainly *His Will* made known by *the Light of Nature*, that they ſhould make Uſe of thoſe Faculties to the preſervation of Society: So that the Confounders of Property, are Deſtroyers of the *Order* of *God's* Creation. *Laſtly*, the *Revealed Will of God* in Scripture, is moſt expreſs upon This Head. In the *Law* of *Moſes*;

Deut. xvi. 20. Levit. xix. 11, 13. Prov. xi. 1. Exod. xxii. 2.

That which is altogether juſt, ſaith he, *ſhalt thou follow. Ye ſhall not ſteal, neither deal falſely: Thou ſhalt not defraud thy neighbour, neither rob him. A falſe Balance is an Abomination to the Lord, but a juſt Weight is his Delight. If a Thief be found breaking up, and be ſmitten that he die; there ſhall no Blood be ſhed for him.* And, under the *Goſpel*; among the *Unrighteous*, concerning whom it is expreſsly declared

declared that they *ſhall not inherit the Kingdom of God*, are by name reckoned *Thieves* and *Covetous* and *Extortioners*. 1 Cor. vi. 10.

THE *Benefit* ariſing from that general *Truſt* and *Confidence*, which would follow upon the univerſal Practice of *Juſtice* and *Honeſty* amongſt Men, would be inconceivably great. It would be a Fulfilling of That Prophecy, that *the Wolf ſhall dwell with the Lamb, and the Leopard ſhall lie down with the Kid, and the Calf and the young Lion and the Fatling together, and a little Child ſhall lead them.* It would be an anticipation of the Happineſs of that *new Heaven and new Earth, wherein Righteouſneſs* is to *dwell* for ever. Iſai. xi. 6. 2 Pet. iii. 13.

COMMANDM. IX. **Thou ſhalt not bear falſe Witneſs againſt thy Neighbour.**

NEXT to the *Life* and *Property* of our Neighbour, which are ſecured to him by the *6th*, *7th*, and *8th* Commandments; there is nothing generally dearer to men, than their *Reputation* or *Good Name*. Nay, in ſome caſes, it has been accounted more valuable even than Life itſelf. And in many circumſtances, to deſpoil a man of his *good Name*, is in a manner the ſame thing as robbing him of his Goods; Becauſe in matters of Trade and Commerce, and indeed in moſt other ſtates of Life, very much depends upon men's *characters* and *reputation*. So much *reputation*, is always ſo much *Power*: And according to men's Credit and Eſteem in the world, ſo much proportionally is their Influence and the Weight they have in it. For the ſame reaſons therefore, that we are bound to take care of the *Life* and *Property* of our Neigh-

bour; for the ſame reaſons we ought to be very tender likewiſe of his *good Name* and *Reputation*: Always having a Regard to Truth and Charity, and to the Benefit and Advantage of the Publick.

WHO is here meant by our *Neighbour*, our Saviour has told us in his Parable of the *Good Samaritan*. Where, by declaring *Him* to be the unfortunate man's *Neighbour*, who took pity on him and did him real kindneſs; he ſhows us that our *Neighbours* are not thoſe only who *dwell near* us, or with whom we happen to have any *particular acquaintance*; but whomſoever among all mankind we have Any dealings with, or whomſoever it happens at any time to be in our power either to injure or do kindneſs to; In a word, whoſoever can in any reſpect become the better or the worſe, or receive any Hurt or any Benefit, by our Behaviour towards them.

THE *Crime* or *Injury* forbidden in This Commandment, is that of *bearing Falſe Witneſs*. The *higheſt* and moſt enormous degree of which Wickedneſs, is the giving *falſe Evidence* in any Court of *Judicature*, either in *criminal* or *other* Caſes.

THE *next* degree of this Crime is, when, not indeed ſolemnly before the Magiſtrate, but in *common* and *private* converſation, *falſe Reports* are *knowingly* ſpread concerning any perſon, either out of *Malice* and *Envy* towards him, or in *Revenge* for ſome imagined Affront, or for ſome private *Intereſt* and *Advantage* to ourſelves. This Sin is very ſeverely condemned in Scripture. Our Saviour, when the Phariſees ſpread Falſe Accuſations againſt him, told them that they imitated their *Father the Devil*; who, *when he ſpeaketh a Lie, ſpeaketh of his own; for he is a Liar, and the Father of it.*

Joh. viii. 44.

BUT

BUT there are ſtill *lower* degrees of This Vice; which as they are *leſs* ſcandalous, ſo there is *more* danger of men's falling into them. Such are, the *careleſsly* ſpreading of Accuſations, which we do *not* certainly *know* whether they be true or falſe; Calumny, detraction, ſlander, evil-ſpeaking, back-biting, tale-bearing, raſh judgment, and the like. Among things inconſiſtent with the profeſſion of a Chriſtian, the Apoſtle always reckons *Maliciouſneſs, Debate, Malignity, Whiſperings, Back-bitings, Wrath, Strife, Hatred, Variance, Emulations, Envyings, Railings, evil Surmiſings, Bitterneſs, Anger, Clamour*, and *evil Speaking*. And declares, that *if any man ſeem to be religious, and bridleth not his Tongue, but deceiveth his own heart; this man's religion is vain.* Our Saviour likewiſe admoniſhes us: *Judge not, that ye be not judged.*

Rom. i. 29. 2 Cor. xii. 20. Gal. v. 20. 1 Tim. vi. 4. Eph. iv. 31. Jam. i. 26.

Matt. vii. 1.

UNDER *This* head, men who profeſs Zeal for God, are very apt to be *guilty*; when, in matters of *Religion*, they deſtroy *Charity*, by fixing *Names of Reproach* upon each other, on account of Differences in *Opinion*, concerning things *not clearly underſtood*, or concerning *Doctrines* of *Humane Authority*, or concerning *Rites* and *Forms* and *Ceremonies* of *Humane Inſtitution*.

THERE is ſtill a *lower* degree of this Fault, in bearing witneſs againſt our Neighbour, not *falſely*, but *needleſsly* and *unkindly*, in ſpreading and declaring *with Truth* his *real* Faults or Infirmities to his diſadvantage, when it cannot poſſibly ſerve any *publick* good purpoſe. This was thus forbidden under the Law: *Thou ſhalt not go up and down as a Tale-bearer among thy people.* And perſons of This ſort, are thus deſcribed by the Apoſtle: *They learn to be idle, wandring about from houſe to houſe; and not only idle, but Tatlers alſo, and buſy Bodies, ſpeaking things which they ought not.*

Levit xix. 16.

1 Tim. v. 13.

IN

IN *ſuch* caſes indeed, where the Execution of *Publick Juſtice*, or the Benefit and Advantage even of *Private* good Chriſtians, clearly requires it; 'tis plainly men's *Duty* to *accuſe* Criminals, and to *bear Teſtimony* againſt them in Righteouſneſs and Truth. But in *Other* caſes, Charity requires that we ſhould not take delight in ſpreading even *True Reports* needleſsly, to men's diſadvantage.

Laſtly: SINCE an ungoverned *Tongue* is (as St *James* deſcribes it) an inſtrument of great Miſchief, cauſing much Diſorder and Confuſion in the world; and yet difficult to govern, and full of perpetual Temptation; therefore this Commandment, in its full extent, may well be underſtood as a Precept to *ſet a Watch before our Mouths, and keep the door of our Lips:* To *take heed to our Ways, that we offend not with our Tongue:* Conſidering, that *in the multitude of words there wanteth not Sin; but he that refraineth his lips, is wiſe. He that will love Life, and ſee good days; let him refrain his Tongue from* Jam. iii. 5, 6. Pſ. cxli. 3. Pſ. xxxix. 1. Prov. x. 19. 1 Pet. iii. 10.

Evil, and his Lips that they ſpeak no
Matt. xii. 37. *Guile. For by thy words thou ſhalt be juſtified, and by thy words thou ſhalt be condemned.*

COMMANDM. X. **Thou ſhalt not covet thy Neighbours Houſe; thou ſhalt not covet thy Neighbours Wife, nor his Servant, nor his Maid, nor his Ox, nor his Aſs, nor any thing that is his.**

THIS Commandment is not ſo much the Prohibition of any *particular* Vice, as a *general* Fence or Security for the more effectual keeping of *all* the foregoing Commandments. 'Tis a Prohibition of *all* unjuſt *Deſires* or *Appetites.*

OUT of the abundance of the *Heart*, the *Mouth* ſpeaketh; and from the Strength of *Paſſions and Appetites*, proceeds every kind of evil *Actions.* The keeping therefore of the *Paſſions and Appetites* under the *Government* of Reaſon and true Religion, is *laying the Ax to the Root*

Root of the Tree, and ſtopping the *Fountain* from which all *Temptations* flow.

THE *Jews* of old, under pretenſe of making *Fences* to the Law, introduced many *Superſtitious* Practiſes; ſuch as *the waſhing of Cups and Pots, brazen veſſels,* Mark vii. *and of Tables*, and the like. But theſe 4 *Traditions*, in ſtead of being *Fences and Securities* to the Law, ſoon came to be obſerved as *Equivalents* inſtead of obeying the Law; and ſo *made the word of* ver. 13. *God, of none effect.* Among *Chriſtians*, thoſe of the Church of *Rome* have in like manner introduced grievous *Superſtitions.* Under pretenſe of preſerving greater *Holineſs* in the *Clergy*, they have forbidden lawful *Marriage.* Under pretenſe of diſcouraging *Covetouſneſs*, they have eſtabliſhed *Orders* of profeſſed *Mendicants* or *Beggars.* Under pretenſe of preventing *Worldly-mindedneſs*, they have ſet up numerous *Monaſteries* of perſons idle and uſeleſs to Mankind. But none of theſe things have *any proper Tendency* to cure

cure the *Paſſions.* The only *real Guard* againſt breaking God's Laws, is what This Commandment directs; the Governing of the *Paſſions and Deſires*, ſo as to *cut off* (as far as may be) the firſt Occaſions and Temptations to Sin; and not the laying upon men ſuch needleſs *Reſtraints*, as do on the contrary tend to *increaſe* their Temptations.

THIS keeping of the *Paſſions and Appetites* under ſtrict Government, is evidently *reaſonable* and *neceſſary.* Yet becauſe *mere Deſires* aud *Inclinations* to evil, are not properly *Sins* but *Temptations* only, till they either break out into *Action*, or at leaſt influence the *Intention* of the *Will*; therefore men are not *naturally* apt to be ſenſible enough, of the *Danger* and *Miſchief* of *evil Deſires. I had not known Luſt, except the Law had ſaid, Thou ſhalt not covet.* The danger of *indulging* Any *evil Inclination*, is well expreſſed by Solomon: *Can a man take Fire in his Boſom, and his Cloaths not be burnt? Can one go upon hot Coals, and his Feet not be burnt?*

Rom. vii. 7.

Prov. vi. 27, 28.

So

So it is very difficult for men who have *ſtrong Appetites*, to indulge them in Any degree, and yet forbear *ſinful Actions*. This Commandment therefore, "*Thou* "*ſhalt not Covet*," is given as a Guard and Security to all the reſt; to *prevent* the *Cauſes* and the *Occaſions* of Sin.

"*THOU ſhalt not Covet*." That is: Be not *eagerly and anxiouſly deſirous*, of what the Providence of God has not thought fit to allot thee: Be not *envious*, at what others injoy: Be not *diſcontented* with thy own State and Condition in the world. The *Particulars* therefore here principally forbidden; are,

1. *COVETOUSNESS*. By which word, is to be underſtood not (what it moſt commonly ſignifies) a fooliſh Deſire of Riches for Riches ſake, and a *penuriouſneſs* in the *Uſe* of what we already *poſſeſs* of our *Own*; but ſuch a Deſire of *increaſing* our Poſſeſſions, as *tempts* us at any time to uſe the irregular methods of *defrauding* or *incroaching upon* our *Neighbours*. For otherwiſe to *deſire* any thing that

that belongs to our *Neighbour*, any thing that is *lawful* for Him to part with, and that he is *willing* ſo to do; any thing that we can obtain of him either by *free Gift*, or *fair Purchaſe*; in this there is nothing blame-worthy.

2. ANOTHER thing here forbidden, is *Envy* at what we ſee Others injoy. Which as 'tis a Reproaching of the diſtributions of Providence, and a perpetual *Temptation* to do things that may be injurious to the perſons envied; ſo 'tis a conſtant uneaſineſs and puniſhment to Itſelf. *A ſound Heart, is the Life of the Fleſh; but Envy, the Rottenneſs of the Bones.*

Prov. xiv. 30.

3. THE laſt Particular forbidden in This Commandment, is *Diſcontent with our own State and Condition in the world.* In caſes indeed of any extraordinary Calamity, 'tis ſufficient that men reſign themſelves to the Will of God, and ſuffer not themſelves to be by *Impatience* driven into Sin. But in all ordinary caſes, *Thankfulneſs* is plainly our Duty for what *we have*;

have; and nothing can be more unreaſonable, than *Diſcontent* for what we *have not*. All that Any of us injoy, is of God's free and undeſerved Bounty. We know not the Deſerts of *Others*, in compariſon with *Ourſelves*. We know not the various and wiſe *Deſigns* of Providence, in the *unequal* Diſtributions of all Temporary things. We know not how much *better*, poſſibly, our *preſent* ſtate and condition is for us, whatſoever it be; than any *other* ſtate or condition, which we through ignorance may be apt moſt earneſtly to *covet*.

THERE is only one thing further to be obſerved upon This Commandment: That 'tis very abſurdly, and without any *Shadow of Reaſon*, that Thoſe of the Church of *Rome* have, in many of their Books, *divided* this Commandment into *Two*; merely to complete the *Number*, after having *omitted* the *Second*, which ſo plainly reproves their ſhameful Idolatries.

Qu. What doſt thou chiefly learn by theſe Commandments?

Anſw. I learn two things: My Duty towards God, and my Duty towards my Neighbour.

Qu. What is thy Duty towards God?

Anſw. My Duty towards God is to believe in him, to fear him, to love him with all my Heart, with all my Mind, with all my Soul, and with all my Strength: To worſhip him; To give him Thanks: To put my whole Truſt in him; To call upon him; To honour his holy Name, and his Word, and to ſerve him truly all the Days of my Life.

Qu.

Qu. What is thy Duty towards thy Neighbour?

Answ. My Duty towards my Neighbour is to love him as my self, and to do unto all Men as I would they should do unto me. To love, honour, and succour my Father and Mother, To honour and obey the King, and all that are put in Authority under him. To submit my self to all my Governours, Teachers, Spiritual Pastors and Masters. To order my self lowly and reverently to all my Betters. To hurt no body by Word or Deed. To be true and just in all my Dealings. To bear no Malice nor Hatred in my Heart. To keep my Hands from picking and stealing, and my Tongue from evil speaking lying and slandering. To keep my Body in Temperance, Soberness and Chastity. Not to covet nor desire other Mens Goods.

Goods, but to learn and labour truly to get my own Living, and to do my Duty in that State of Life unto which it shall please God to call me.

PART

PART IV.

Of the LORD'S PRAYER.

Qu. MY good Child, know this, that thou art not able to do these things of thy self, nor to walk in the Commandments of God, and to serve him without his special Grace, which thou must learn at all times to call for by diligent Prayer.

Let me hear therefore if thou canst say the Lord's Prayer.

Answ. Our Father, which art in Heaven, Hallowed be thy Name. Thy Kingdom come. Thy Will be done in Earth as it is in Heaven. Give us this Day our daily Bread. And forgive us our Trespasses, as we forgive them that trespass against us. And lead us not into Temptation.

tion. But deliver us from Evil. Amen.

AFTER the *Commandments*, there naturally follows a Direction to *pray* for *Aſſiſtance* to perform them. For, all *natural* and all *ſpiritual* Powers being derived from God, it becomes us at *all times* and in *all things* to acknowledge our *Dependence* upon him, and to *apply* to him continually as the *Author* of whatever Good we injoy or hope for. 'Tis *in itſelf* a fit and moſt *reaſonable* Service, that we who *know* we receive all *from* him, ſhould *acknowledge* that we do ſo, by Asking *of* him. 'Tis a high *Privilege*, that Sinners are *permitted* to approach the Father of all things, and have Acceſs to the Throne of Supreme Glory. 'Tis in the *Natural conſequence* of the Thing itſelf, a Means of promoting the Practiſe of *Virtue*, by putting the Mind habitually into good Temper and Frame. And 'tis moreover, by the *Appointment* of God, a *Condition*

dition requiſite in order to obtain his Bleſſing upon our Endeavours.

PRAYER, is in itſelf a direct *part* of our *Duty towards God*, and of the *Obedience* injoyned in the *Firſt Commandment*. But becauſe 'tis moreover of *general* influence, and a Means to inable men to perform more acceptably *all* the *Other* parts of their Duty towards him; therefore the *Direction for Prayer*, is properly placed in order *next after* the *Commandments*.

As to the *Time* and *Manner* and *Circumſtances* of Prayer, there cannot be given any *particular* Directions, which will exactly ſuit the State and Condition of different Perſons. Every one beſt underſtands his own Circumſtances: And if his Prayers be not *mere Forms*, he will naturally of himſelf adjuſt them to the Exigencies of his own proper Affairs: And, for exactneſs or propriety of *Expreſſion*, to *This* God has no Regard. The Scripture gives only *general* exhortations; That we pray, (*1ſt*,) with *Underſtanding*, and with *Attention of Mind*. Prayer without

Underſtanding, or in an *unknown Tongue*, (of which Folly the Church of *Rome* is ridiculouſly guilty,) is *ſpeaking into the Air* by a *Voice without Signification*: And Prayer without *Attention*, is *drawing near* unto God *with* our *Lips*, while our *Heart* is *far from* him. That we pray (2.) *conſtantly*, and *without ceaſing*: The Meaning of which is, not that men are to ſpend their *whole Time* in Prayers; which is the *Monkiſh* Superſtition; or that Enthuſiaſts who pride themſelves in the *Length* of their Prayers, ſhall be heard the better for their *much Speaking*; but that 'tis needful for men, by *conſtant and periodical* Returns of Prayer, to keep up in their Minds a *continual* Senſe of God, and of their Dependence upon him. That we pray (3.) with *Submiſſion* always to the Will of God: For we often underſtand not, what will hurt or profit us: *We know not what we ſhould pray for, as we ought*: And, *not My Will*, ſaid our Saviour himſelf, *but Thine be done*. That we pray (4.) with ſteady *Faith* towards God, *nothing wavering*: That is, not

1 Cor. xiv. 9, 10.

Iſai. xxix. 13.

1 Th. v. 17. Luke xi. 5. xviii. 1.

Rom. viii. 26. Luke xxii. 42.

James i. 6.

not having a vain enthuſiaſtical preſumption, that we ſhall certainly obtain whatever we deſire; but a rational Perſwaſion and firm Belief, that God is *Able* to perform whatever he wills, and *Willing* to do for us whatever is really fit and reaſonable. That we pray (5.) with *pure hands* and with a *clean Heart*, and particularly with a Mind diſpoſed to *Charity* and *Forgiveneſs* towards *our Brethren:* For God will be *worſhipped* by Thoſe only, who ſincerely deſire to *obey* him. As to *wicked* men, the Scripture expreſsly declares, that even their *Prayer ſhall be Abomination.* Prov. xxviii. 9. And our Saviour *particularly* admoniſhes us, that *if* we *forgive not Men Their Treſpaſſes, neither will* our *Father forgive* Our *Treſpaſſes.* Matt. vi. 15.

CONCERNING the *Matter* of Prayer, or the *Things to be prayed for*; our Lord himſelf has thought fit to give us particular direction, by leaving a *Form* of his own compoſing; Which therefore ought, without doubt, to be the *Rule*,

the *Ground-work*, the *Pattern* of All Prayer.

IN which *Prayer of our Lord*, we are taught *in general:*

1. THAT the *Object* of Prayer, the Perſon *to whom* our Prayers are to be di-
Eph. iv. 6. rected, is *God*; even the *God and Father of all, who is above all, and through all, and in us all.* The *Foundation* of the Duty of Prayer, is laid in the *Attributes* of This Supreme Author and Governour of the Univerſe; and *Every Perfection* of his Nature, affords a diſtinct Ground or Reaſon for our applying ourſelves in this manner to him. His *Omnipreſence* teaches us, that he is ever *Near*; His *Omniſcience*, that he always *knows* our Petitions; His *Omnipotence*, that he is *Able* to grant them; His *Goodneſs*, that he is *willing* to give us whatever is for our real Benefit and Advantage; His *Truth*, that he will not fail to perform all his gracious Promiſes: And his *Mercy*, that he will not reject even *Sinners* when truly *penitent*, but will *hear* and forgive them upon their

their Sincere *Humiliation* and *Amendment*. Nor can it here reaſonably be objected, that God, by reaſon of his Omniſcience, *knows already* what we want, before we ask for it; and, by reaſon of his Goodneſs, *will do* what is Fit, whether we ask for it or no; and that therefore, the putting up of Prayers to him may ſeem *needleſs*. This (I ſay) is no juſt Objection. For, the Deſign of our putting up Petitions to God, is not for *His* Information, but for a Teſtimony of *Our* Acknowledgment of our dependence upon him. We do not ask of God, in order to acquaint *Him* what things we ſtand in need of; but to expreſs the Senſe *we ourſelves* have, of his being alone able to ſupply our Wants, and of his being the Only Author of every good Gift. And though God *will* indeed always *do* what is *Fit*, whether men pray to him or no; yet This alſo is no reaſon at all to neglect his Worſhip. For That very *Fitneſs* of things, in the preſent Caſe, ariſes in great meaſure from the Qualification of *Perſons*: And one principal Qualification, which makes any per-

ſon *Fit* to receive Bleſſings from God, is That diſpoſition of mind, from whence proceedeth *Prayer* out of a *pure Heart*, and with *Lips unfeigned:* So that, if men refuſe to pay him this juſt and ſmall tribute, it will *upon That very account* become a thing *fit and reaſonable in itſelf*, that they ſhould fall ſhort of the divine Bleſſings. Nor is it any reaſonable Objection againſt the Duty of Prayer, that in experience we ſee things regularly go on according to the *Courſe of Nature:* For, in reality, *Nature* is nothing at all, but a mere empty Word; and what we call the *Courſe of Nature*, is, in truth, the continual operation of the Power of *God*, acting generally with uniformity, but always freely and according to his own good pleaſure. No reaſonable man, inquiring after the *Architect* of a moſt perfect Building, would take it for a ſatisfactory Anſwer, to be told that 'twas *Natural* for the Fabrick to be built in That Form: Yet the caſe is exactly the ſame, when men contentedly exclude conſideration of God, merely by ſtyling His Operations the Effects

fects of *Nature*. The Supreme Power therefore, and Perfections of God, are juſt and *unexceptionable* Reaſons of *Praying* to him. To pray to inferiour Beings, to *Angels* or to *departed Saints*, (as has long been the Practiſe of the Church of *Rome*,) is evidently *needleſs*; becauſe God, we are ſure, is always *near*, being himſelf every where preſent. 'Tis moreover *Preſumption* in men, and great *Vanity*; an *intruding into thoſe things which they have not ſeen, vainly puft up by their fleſhly mind.* Col. ii. 18. For they do not ſo much as pretend, that praying to *Saints* and *Angels* is any where *commanded*. Nor have they any the leaſt reaſon to imagine, that *Angels* (who are mere *miniſtring Spirits*) have any *Authority* to regard their Prayers; much leſs *departed Saints*, whom they do not know to be ſo much as *miniſtring Spirits*, or that they *hear* their Prayers at all; nay, whom they cannot poſſibly know, before the day of *Judgment*, whether they be *Saints* or no. Beſides: All theſe methods of *Will-worſhip*, evidently *derogate* from the *Honour* of God;

God; *diſtracting* men's devotions; *dividing* That affection and reliance of mind, which ought to be placed upon God alone; and always leading to *Superſtitious Equivalents* in the ſtead of *True Virtue*, which alone can render men acceptable in the Eyes of the *All-ſeeing Judge* of the World. If it be alleged, that *Sinful men* cannot of themſelves acceptably approach the Supreme Throne of God; We have, by Divine Appointment, a ſufficient Me-
1 Joh. ii. 1. diator and *Advocate with the Father*, *Jeſus Chriſt the righteous*; who ſitteth continually on the right hand of God, as our
Heb. iv. 14. *Great High-Prieſt* and Interceſſour, to mediate for us, and to offer up our Pray-
Eph. ii. 18. ers unto the Father. *Through him we have acceſs unto the Father.* And our Lord's
Joh xv. 16. *own* direction, is: *Whatſoever ye ſhall ask of the Father in my Name, he* will *give it you.* Prayer therefore is to be directed *to* God *through* Chriſt. And as praying *to* falſe *Gods*, derogates from the Honour of the One True *God*; ſo praying *by* or *through* the interceſſion of falſe and fictitious *Mediators*, derogates in like manner from

from the Honour of *Chriſt*, the only True *Mediator*. For as *there is One God*, ſo there is alſo *One Mediator between God and men.* And they who *hold not* this *Head*, (ſaith the Apoſtle ſpeaking of *Angel-worſhippers* who joyn *Other* Mediators with Him whom Alone God has appointed to That Office,) *beguile themſelves of their Reward.* 1 Tim. ii. 5. Col. ii. 18, 19.

2. ANOTHER *general* Obſervation taught us in this *Form* of our Lord's compoſing, is, that Prayer ought to be *plain* and *perſpicuous*, *eaſy* and *intelligible*. Our Saviour in this Prayer which he recommended to his Diſciples, inſerted nothing *difficult* and *abſtruſe*; nothing that requires Skill and Learning to underſtand; nothing but what is fitted to the Uſe of perſons of all Capacities, and of all Employments.

3. 'TIS obſervable, that this Prayer of our Lord is very *ſhort*; To ſhow us that God needs not to be *inſtructed*, and that he is not to be *moved*, by *multiplicity* of *Words*. 'Tis the *Sincerity* and *Attenti-*

on

on of the *Heart*, that God chiefly regards.

THIS *in General.*

IN *Particular*; We are to obſerve, that this Prayer *begins* with a moſt proper and inſtructive Compellation or Deſcription of God.

Our Father, which art in Heaven.

IN which words, we acknowledge him, *1ſt*, to be the *Author* and *Creator* of all things; *the Father, of whom are all things*; the *One God and Father of all, who is above all and through all and in us all:* Upon which account, *Angels* are in Scripture ſtyled *the Sons of God*; and *Men* are declared to be *his Off-ſpring.* We acknowledge him further to be *the Father of our Lord Jeſus Chriſt*, and through Him, *Our* Father in a particular manner, as being *reconciled* to us and receiving us as his *Sons* by *ſpiritual Regeneration* and *Adoption*, according to the gracious

1 Cor. viii. 6.
Eph. iv. 6.
Job xxxviii. 7.
Acts xvii. 28.
Eph. iii. 14.

gracious Terms of the Goſpel-covenant. We acknowledge him *our Father*, with reſpect to his *Care* in preſerving, his *Goodneſs* in aſſiſting, his *Authority* in correcting, his *Mercy* in forgiving, his *Love* in providing for our preſent and for our future Happineſs. Alſo by ſtyling him, "*Our Father*," not *My Father*, in a Prayer compoſed for the Uſe of *every particular* Chriſtian; our Lord has taught us to look upon *Charity and Good Will towards our Brethren*, as an eſſential Qualification in *Prayer to God.*

2. BY adding the words, "*which art* "*in Heaven*;" we declare our acknowledgment of his *Supreme* Greatneſs and *Dominion* over all. For, according to the nature of the Jewiſh language, to *be in Heaven*, does not ſignify *limitation* of *Place*, but being *High* in *Power*. Thus the Proſperity of a City, is expreſſed by its being *exalted to Heaven*; and the Deſtruction of it, by its being *thruſt down to Hell*. The Omnipreſent God, is *every where Preſent* alike: *Behold, the Heaven,* Luke x. 15. 1 Kings viii. 27.

and the Heaven of Heavens, cannot contain thee. Yet he may be ſaid to *be in Heaven*, as *manifeſting* his Preſence There after a *peculiar* manner by making it the *Throne of his Glory*, the place of *Attendance* of *Angels*, the place of *Happineſs* to the *Righteous*, where they ſhall *ſee his Face*, that is, ſhall have greater *Diſcoveries* made to them of his *Glory* and *Favour*. And in ſomewhat of the ſame ſenſe, he is repreſented in Scripture as *dwelling* formerly in the *Temple* of Jeruſalem, and Now in *Places of Divine Worſhip*, and Always in the *Hearts of the Righteous*.

Rev. xxii. 4.

PETITION I. **Hallowed be thy Name.**

As, in *Practiſe*, the *Love of God*, and a due Regard to Him, is *the Firſt and Great Commandment*; ſo in our *Prayers*, our Lord has taught us to ask in the *firſt place* for thoſe things which concern the *Honour of God* and of Religion in general, and *then* for thoſe things which

Matt. xxii. 38.

more immediately and in particular relate to *our own* perſonal *Wants*. Of thoſe Petitions which relate to the *Honour of God* and of Religion in general, the *Firſt* is; " *Hallowed be thy Name.* "

To " *hallow*, " that is, to *make holy* or *ſanctify*; ſignifies, in the Jewiſh language, to *put a difference* between things, to *ſeparate*, to *ſet apart* for religious Purpoſes, to *exalt*, to *honour*, &c. And therefore its ſignification is *various*, according to the nature of the *other* words with which it is joined. When 'tis applied to *God*, it ſignifies *Worſhipping* or *Honouring* him, as the *True God* or *Real Governour* of the *Univerſe*, and as *diſtinguiſhed from* all Idols or imaginary Powers. When 'tis applied to *Men*, employed in religious affairs; it ſignifies paying a *due Reſpect* to *Them*, and to their *Office*: And *Their hallowing* or *ſanctifying Themſelves*, is their *abſtaining from* things vile and reproachful, from every thing that is faulty and unbecoming their Office. When 'tis applied to *Places*, *Times*, or *Things*;

Things; as the *Sabbath*, the *Temple*, the *Veſſels* or *Utenſils* of the Temple; it ſignifies, keeping them *ſeparate* from every common or profane Uſe.

IN *This* Petition, the phraſe is applied to *God:* And therefore it ſignifies, *honouring* or *glorifying* him. Which may alſo be done in *different* manners, according to the *different* uſage of This Phraſe, "*the Name of God,*" which we here pray may be "*hallowed.*"

1. THE *Name of God* ſignifies ſometimes in Scripture *God himſelf*; much after the ſame manner as, among Men, "*His Majeſty,*" is a phraſe uſually expreſſing the *Perſon* of the Prince. Thus,

Pſ. lxix. 30. *Praiſing the Name of God,* is, *Praiſing*
Pſ. cxvi. 17. *God:* And, *Calling upon the Name of the Lord,* is, *Calling upon the Lord:* And,
Dan. ii. 20. *Bleſſed be the Name of God,* is, *Bleſſed be God.*

IN

IN *This* ſenſe of the phraſe; *hallowing the Name of God*, will ſignify, *adoring the True God*, and adhering to the *Worſhip* of *Him only*, in oppoſition to *Idols*. According to which manner of ſpeaking, to *forget the Name of God*, is by the Pſalmiſt put as equivalent to *ſtretching out our hands to a ſtrange God*. And, *making mention of the Name of* other *Gods*, is, ſwerving into *Idolatry*. And, *walking in the Name of the Lord our God*, is adhering ſtedfaſtly to his *Worſhip*. And, *Sanctify the Lord God in your Hearts*, is by St *Peter* oppoſed to *being afraid of their Terrour*, that is, of their Falſe Gods.

Pſ. xliv. 20. Joſh. xxiii. 7. Micah iv. 5. 1 Pet. iii. 15. ver. 14.

2. THE *Name of God* ſignifies ſometimes his peculiar *Attributes*, or *Perfections*, of *Power*, *Wiſdom*, *Goodneſs*, *Mercy* and the like. Thus God *proclaimed* before Moſes *the Name of the Lord*,------ *the Lord God, merciful and gracious, long-ſuffering, and abundant in Goodneſs and Truth*. Again: *The Name* (that is, the Power) *of the God of Jacob, defend*

Exod. xxxiv. 5, 6. Pſ. xx. 1.

Pſ. ix. 10. *thee.* And: *They that know thy Name* (that is, thy Veracity, Goodneſs, Mercy, and other Perfections,) *will put their Truſt in Thee.*

IN *This* ſenſe of the phraſe; *hallowing the Name of God,* will ſignify, framing *right and worthy Notions* concerning him, and profeſſing upon all occaſions our acknowledgment of his Divine Perfections; that (abſolutely ſpeaking, and in the complete ſenſe of the words,) *there is* None Powerful, None Wiſe, *None Good, but* Matt. xix. 17. *One, that is God.* That He is *the Bleſſed* 1 Tim. vi. 15. *and Only Potentate, the King of Kings and Lord of Lords; Who only hath immortality, dwelling in the Light which no man can approach unto, whom no man hath ſeen nor can ſee; to whom be Honour and Power everlaſting.*

3. SOMETIMES the *Name of God* ſignifies his *Authority* and *Commiſſion.* Thus concerning *the Angel* whom God ſent to lead the children of *Iſrael*; *My* Exod. xxiii 21. *Name,* ſaith he, *is in him.* Again: *I am* Joh. v. 43. *come,* ſaith our Saviour, *in my Father's*

Name; that is, with His *Commiſſion*. And: *By what Name*, (that is, by whoſe *Authority*,) *have ye done this?* Acts iv. 7.

IN *This* ſenſe of the phraſe; *hallowing the Name of God*, will ſignify, paying *obedience to his Authority*, whereſoever it be found; obedience to *Magiſtrates*, to *Laws*, in all things not inconſiſtent with Piety; obedience to the *inſpired Word of God*, and to the *exhortations* of the *Preachers of the Goſpel*, in all things not repugnant to the Goſpel itſelf.

4. SOMETIMES the *Name of God* ſignifies his *True Religion*. Thus, *the place that he hath choſen to ſet his Name there*, is the *Seat* of *True Religion*, the Place where he has appointed to receive the Homage and Worſhip of his Servants. Nehem i. 9. Deut. xii. 5.

Again: *The Name of God*, that is, his True Religion, *is blaſphemed among the Gentiles, through You.* Rom. ii. 24.

IN *This* ſenſe of the phraſe; *hallowing the Name of God*, will ſignify, continuing in the *Practiſe of True Religion*, and *living ſuitably* to our Holy Profeſſion: *Walking honeſtly toward them that are without*; *Giving no occaſion to the adverſary to ſpeak reproachfully*: But, *letting our Light ſo ſhine before men, that they may ſee our good Works, and glorify our Father which is in Heaven.*

1 Theſſ iv. 12.
1 Tim. v. 14.
Matt. v. 16.

5. Laſtly; THE *Name of God* is ſometimes in Scripture taken *literally*, to ſignify men's *making Uſe* of the *Name of God* in converſation, either upon *Solemn* or upon *Trifling* Occaſions. As, in the Third Commandment; *Thou ſhalt not take the Name of the Lord thy God in vain.*

AND in *This* ſenſe of the phraſe; *hallowing the Name of God*, will ſignify, being conſcientiouſly careful to avoid *Perjury*, *common Swearing*, *Curſing*, and all *profane*, *raſh*, *unprofitable*, *irreverent* Uſe of the *Name of God*, upon any occaſion whatſoever. As has been at large

ſet

ſet forth, in the expoſition of the *Third Commandment.*

ACCORDING to *all* theſe *ſeveral* ſenſes, in which the *Name of God* may be ſaid to *be hallowed*; the full Meaning of *This Petition* will be, to expreſs our ſincere and hearty Deſire, that all the world may come to the *Knowledge of the True God*; that every *Mind* may frame *juſt and worthy Notions* of him; that every *Tongue* may *bleſs and praiſe* him; that every *Creature* may *adore and obey* him. That all Nations, and we ourſelves in particular, may *fear* his *Power*, may *admire* his *Wiſdom*, may *love* his *Goodneſs*, may *rely upon* his *Truth*, may have a *juſt Senſe* of his *Mercy and Compaſſion*; in a word, may *embrace the True Religion*, and *live ſuitably* to it.

PETIT. 2. **Thy Kingdom come.**

GOD is, *by Nature*, King and abſolute Lord of the *Univerſe*; and his *Kingdom*, in That ſenſe, is *always Preſent*. 'Tis, by *Neceſſity* of nature, *from everlaſting to everlaſting*; a *Kingdom*, of abſolute and irreſiſtible Power; that cannot *come* at *one time* more than at another.

BUT becauſe the true Greatneſs of every Potentate, of every Moral Governour, conſiſts chiefly in the *Obedience* of thoſe who are capable of *Diſobeying*; therefore the *Kingdom of God*, in the principal and moſt eminent ſenſe of the phraſe, ſignifies his *Dominion* over *Rational* Creatures.

BY the entrance of *Sin* into the World, *This Moral* Kingdom of God began to be *oppoſed*; (For to his *natural* Kingdom of abſolute Power, *no* oppoſition can ever poſſibly be made at all:) And, as Sin increaſed, an *oppoſite Kingdom* was ſet up of *Idolatry*

Idolatry and *Wickedneſs*, which is the Kingdom of *Satan*, the Kingdom of the Adverſary, the Kingdom of *Darkneſs*, the Kingdom of the Powers adverſe to Virtue and Goodneſs.

IN order to *deſtroy* theſe *Works of the Devil*, that is, all idolatrous and immoral Practiſes whatſoever; not by *Force*, (which is inconſiſtent with the *nature* of *Virtue and Vice*,) but by *proper* Motives and Aſſiſtances to Virtue; God was pleaſed to *ſtrengthen* and *inforce* the Light of *natural Reaſon*, by different *Revelations* of himſelf, at different times, to the *Patriarchs*, to *Moſes*, and the *Prophets*; and, at laſt, by the Preaching of his *own Son*; who, in the *Goſpel*, has made effectual proviſion for reſtoring *the Kingdom of God and His Righteouſneſs* among Men. 1 Joh. iii. 8. Matt. vi. 33.

FOR this cauſe, the *eſtabliſhment of the Goſpel*, the *Religion of Chriſt*, the *Obedience of Faith*, that is, the *Prevalency of Virtue and Righteouſneſs* founded upon the *Belief of the Goſpel*; is in Scripture perpetually ſtiled, "*The Kingdom of God:*" Matt. vi. 33.

" *God:*" That Kingdom of God, which
xxi. 43. our Saviour commands us to *ſeek* in the *Firſt* place, and threatens that the outward Advantages of it *ſhall be taken from* Them who intrinſically and really *bring* not *forth the Fruits thereof:* That Kingdom of God, which, we are told, is
Luke xvii. 21. *Within* us; and that it conſiſts *not in*
Rom. xiv. 17. *Meat and Drink*, that is, not in external Forms and Ceremonies, but in real *Righteouſneſs* and in the *Joy* conſequent thereupon.

AND becauſe this *preſent imperfect* ſtate here upon Earth, is *at beſt* only in
1 Cor. xv. order to a *more perfect one to come*; when
24, 25, 26. God ſhall have *put down All Rule and all Authority and Power*, and *All Enemies ſhall be deſtroyed*, and his Saints *ſhall*
Rev. xxii. 5. *reign for ever and ever:* Therefore to That *perfect State* it is, that " *the King-*" *dom of God*" muſt always be underſtood to have *reference*, even when 'tis expreſsly ſpoken of the *State of the Goſpel* now preſent; The *one* being the *Beginning*, the *other* the *End* and *Completion*, of

of *one and the ſame* State: And 'tis That *Heavenly State*, which *ultimately and properly* is always meant by "*The King-* "*dom of God:*" That Happy State, wherein *the Righteous ſhall ſhine forth as the Sun, in the Kingdom of their Father:* Into which *there ſhall in no wiſe enter any thing that defileth, neither whatſoever worketh abomination, or maketh a Lie.*

Matt. xiii. 43. Rev. xxi. 27.

THERE are therefore *Three* ſenſes, in which this phraſe, *the Kingdom of God*, may be taken. And theſe ſeveral ſenſes muſt carefully be diſtinguiſhed, in order to underſtand rightly the Meaning of the Petition, "*Thy Kingdom* "*come.*"

1. IN the Firſt place, there is God's *Kingdom of Nature*, or his *abſolute* and *neceſſary Sovereignty* or *Dominion* over all things. And in *This* ſenſe (as I before obſerved) we cannot at all pray that his *Kingdom* may *come*; becauſe it is at all times *actually*, at all times *neceſſarily* and *equally* Preſent.

2. THERE

2. THERE is his *Kingdom of Grace*, or his *Moral Dominion* over the *Wills* and *Actions* of *Free* Agents; by the *Influences* of *Reaſon*, by the *Authority* of his *Commands*, and by the *Motives* of *Rewards* and *Puniſhments* propoſed. And *This* is what is principally meant in This Petition. We pray that the *Goſpel of Chriſt*, the *True Religion* and Worſhip of God, may prevail and ſpread over the whole
Iſai. xi. 9. Earth, *as the Waters cover the Sea:* And that all *the Kingdoms of this world*, may
Rev. xi. 15. *become the Kingdoms of our Lord, and of his Chriſt*; that is, not by conqueſt and violence, but by perſwaſion and force of
1 Cor. ii. 4. Truth, by the *power* and *demonſtration of the Spirit*. And that all who embrace
Col. iii. 15. and *profeſs* the Truth, may *let the peace of God Rule in their Hearts*, by living as *worthy* Subjects of his Kingdom. For 'tis in the *Subjection* of *Mind and Will* to him; in the regulating of our *Actions*, *Paſſions*, *Appetites* and *Affections*, according to his Laws; that This *Kingdom of God* principally conſiſts.

3. THERE

3. THERE is his future *Kingdom of Glory*. And *This* alſo is intended in This Petition. We pray, that *Chriſt* may *come in his Kingdom*; and that *We* may be *preſerved unto this his heavenly Kingdom*, being *delivered from every evil Work*. Living *ſoberly, righteouſly, and godly, in this preſent world; Looking for that bleſſed Hope, and the glorious appearing of the Great God, and our Saviour Jeſus Chriſt*. Or, as St *Peter* expreſſes it, *looking for and Haſting unto the Coming of the day of God, wherein——we, according to his Promiſe, look for new Heavens and a new Earth, wherein dwelleth Righteouſneſs.*

Matt. xvi. 28. Rev. xxii. 20. 2 Tim. iv. 18. Tit. ii. 12, 13. 2 Pet. iii. 12, 13.

PETIT.

PETIT. 3. **Thy Will be done in Earth, as it is in Heaven.**

NOW here 'tis obvious to ask; Is it poſſible his Will ſhould *not* be done? Can any thing *reſiſt* His Will?

TO This Queſtion, the Anſwer is; that, by his mighty *Power*, God *can* in-
Phil.iii.21. deed *ſubdue all things unto himſelf.* For the univerſal Syſtem of Nature, depends upon his Pleaſure; and there is No Power, but of *Him.* But 'tis his *Will and Pleaſure*, that *Intelligent and Moral Agents* ſhould *not* obey *His* Will, but *by their Own.* 'Tis in conſequence of this *Free Choice*, that they are at all *Moral* Agents; accountable for what they do; worthy of blame or commendation; capable either of Puniſhment or Reward. He *ſhows* them *what* is *Good* and *Evil*; he *commands* them to *purſue* the *one*, and to *avoid* the other; he gives them *Power*, and lays before them the *ſtrongeſt Motives* to incourage them ſo to do; but without *Compulſion.* This *Tryal*, this *Probation*, he

he puts upon them: And 'tis the *Perfection* of their *Nature*, and the *higheſt Improvement* of their *Virtue*, to *chooſe* to obey him *cheerfully* and *readily*. Inanimate *Matter*, is ſubject to the *Power* of God: But *Rational Beings only*, are ſubject to his *Laws*.

THE more *excellent* the *Nature*, and the more *improved* the *Virtue* of any rational Creature is; the more does it delight in *imitating* the Nature, and in *obeying* the Will of *God*, who is Perfection and Goodneſs itſelf. *Angels* in Heaven, thoſe *Servants of his, that do his pleaſure*; Pſ. ciii. 21. are the greateſt Example of This kind. And therefore in This Petition our Lord has taught us to pray, that we may be able to imitate *Them*; to imitate *Their* conſtant and ready *Obedience*, Luke xx. in order to be made *like* them in their 36. *Happineſs*.

THE

THE Meaning is; not that the Obedience of *frail and mortal Men* can be *perfect* in *degree*, like that of *Angels*; For, *in many things we offend all*; and *there is no man, that ſinneth not*; and, *if we ſay that we have no Sin, we deceive ourſelves, and the Truth is not in us:* But we are to pray, and to indeavour, that *Our* Obedience may be *complete* in *proportion to Our* nature and abilities, as That of *Angels* is in *proportion to Theirs*. We muſt continually indeavour, to obey univerſally all the Commands of God, to avoid all known Sin, and to amend whatever we at any time find amiſs in ourſelves. And in theſe Endeavours, whoſoever are really *ſincere*; the Scripture, according to the gracious Terms of the Goſpel-Covenant, declares that, notwithſtanding numerous Infirmities, ſtill they are *righteous before God, walking in all the Commandments and Ordinances of the Lord blameleſs*.

Jam. iii. 2.
1 Kings viii. 46.
1 Joh. i. 8.
Luke i. 6.

THE

THE words of this Petition, "*thy* "*Will be done in Earth, as it is in Hea-* "*ven*;" may likewiſe be underſtood in *another* ſenſe, as a *profeſſion* of our *Submiſſion* to the *Will of God* in all things: *Not my Will, but thine be done.* But the True and *principal* ſenſe of them, is according to the foregoing Explication. Luke xxii. 42.

PETIT. 4. **Give us this day our daily Bread.**

AFTER the Petitions for things which more directly and univerſally relate to the *Glory of God*; our Lord teaches us to proceed in the *next* place, to pray for ſuch things as may in particular ſupply *our own* more immediate *Wants.* Not that God needs to be *informed* what things we want; For he *knoweth what things we have need of, before we ask him:* But it becomes us to expreſs continually the *Senſe we have,* of our *Dependence* upon him for every thing we injoy or hope for. Matt. vi. 8.

OUR

OUR *Wants* which relate more particularly to the *Body*, are expreſſed in the *preſent* Petition: Thoſe which relate to the *Soul*, in the *following* ones.

BY this Petition, "*Give us this day* "*our daily Bread*," we are taught *in general*;

1. TO acknowledge That *univerſal Providence*, by which all things are directed. As *God* gave *Being* to all things, ſo he *preſerves* all things by Proviſions and and Supplies ſuitable to their ſeveral natures. 'Tis *He*, that *giveth us Rain from heaven, and fruitful Seaſons, filling our Hearts with food and gladneſs: Making his Sun to riſe on the evil and on the good, and ſending Rain on the juſt and on the unjuſt.* 'Tis He, *who maketh the Graſs to grow upon the Mountains, and Herb for the Uſe of Men: Who giveth Fodder unto the Cattle, and feedeth the young Ravens that call upon him:* Nay, who *clothes* even *the Lillies of the Field* in ſuch a manner, *that even Solomon in all his glory, was not arayed like one of theſe. Na-*

Acts xiv. 17. Matt v. 45. Pſ. cxlvii. 8 9. Matt vi. 28, 29, 30.

ture, which vain men are apt to talk of in theſe matters, is *nothing* but an *empty word:* And inanimate *ſecond Cauſes*, are nothing but *mere Inſtruments* in the hand of God. *Our* own *Labour* indeed, is generally *neceſſary*; Becauſe God hath been pleaſed ſo to appoint, that the Earth *ſhall not* uſually bring forth *without Labour*. But when we have done all we can, the *Effect of our Labour* will ſtill depend wholly upon *His* Bleſſing. For He can at any time deſtroy with *Famine*, and *make a fruitful land barren, for the wickedneſs of them that dwell therein* Pſ. cvii. 34. He can make *the Heaven that is over our Head, to be Braſs; and the Earth that is under us, Iron.* Deut. xxviii. 23. He can *ſcorch* with Drought, or *drown* with Waters, or *blaſt* with peſtilential Winds: Or, even *without with-holding* any of the *Bleſſings themſelves* of Nature, he can at any time withdraw the whole *Effect and Fruit*, the whole *Benefit and Injoyment* of them. For, *man doth not live by Bread only, but by every word that proceedeth out of the Mouth* Deut. viii. 3.

Pſ. xxxix. 11. *of the Lord.* And, *when* he *with Rebukes doth chaſten man for Sin, he maketh his Beauty to conſume away, like as it were a Moth fretting a garment.*

2. By This Petition we are taught *the Lawfulneſs of deſiring Temporal Bleſſings.* *Religion* is ſo far from depriving us of all *Temporal Good* things, that our Lord himſelf here expreſsly directs us to *pray for* them. Only our Deſires after *Theſe* things, muſt always be in a due Subordination to thoſe of greater Importance. We muſt Matt. vi. 33. *firſt ſeek the Kingdom of God, and His Righteouſneſs*; and then we may lawfully deſire, to have *Theſe things* alſo *added unto* us: For ſo has Our Saviour taught us to expect that they *ſhall be*, even in the very ſame ſentence wherein he com- ver. 34. mands us to *take no Thought for the morrow.*

This *in general.* In *particular*, we may obſerve,

1. That

1. THAT by the word, "*Bread*," our Saviour here means, *all* the *Neceſſaries*, and *all* the *Comforts* of Life. Nothing is more uſual, in all Languages, and upon all Subjects, than to expreſs the *Whole* by the name of ſome *principal Part*. Thus *Righteouſneſs*, or *Faith*, or any other eminent Virtue, is frequently put for the *Whole* of *Religion*.

2. "*BREAD*" being the *plaineſt* and moſt *univerſally neceſſary* Food; it may be obſerved, that our Lord teaches us to pray, not for *ſuperfluities*, for the Supplies of *Ambition*, *Pride*, *Vanity*, or *Luxury*; to *make proviſion for the Fleſh*, *to fulfill the Luſts thereof*; But only for the *Neceſſaries* and *Conveniencies* of Life. *Having food and raiment, let us be therewith content.* Rom. xiii. 14. 1 Tim. vi. 8.

3. 'TIS obſervable, that our Saviour adds the words, *daily*, and *this day*; "*Give us this day our daily Bread*," or (as it is in St *Luke*'s Goſpel,) "*give us* "*day by day our daily Bread*;" to ad- Luke xi. 3.

moniſh us, that our *Life* being ſhort and uncertain, and we having a greater Concern upon our hands; we ought not therefore to inlarge our Proſpect, to extend our Hopes and Deſigns, beyond a convenient Proviſion for ourſelves and Families; but to be content with what Providence ſhall enable us to obtain of This kind, in the ways of Integrity, Juſtice, Goodneſs and Charity: Conſidering, that *ſufficient unto the day is the Evil thereof*; that it needs not to be augmented with unreaſonable anxious care and ſollicitude for the future: And having always in mind That Admonition in the Parable of the rich man, who had *much Goods laid up for many years*; *Thou Fool, this night thy Soul ſhall be required of thee.*

Matt. vi. 34.

Luke xii. 19, 20.

PETIT.

PETIT. 5. **And forgive Us our Treſpaſſes, as We forgive Them that treſpaſs againſt Us.**

THE *foregoing* Petition, relates to things *Temporal:* The *preſent* and *following* ones, to things *Spiritual.* In Theſe, we are taught to pray, that God would be pleaſed to *forgive* us our *paſt Sins,* and to *preſerve* us *for the future* from falling into Sin and Miſery.

AN humble *Confeſſion* of *paſt Sins,* and a ſincere Deſire of *Pardon*; founded upon a juſt Senſe of the unreaſonableneſs of Sin, and a real and hearty Deſire of Amendment; is a qualification abſolutely neceſſary, in all our Prayers for *future* Bleſſings. For *God heareth not Sinners,* but Penitents only, whoſe paſt Sins he firſt forgives. Joh.ix.31.

IN the caſe of *Great* and *Preſumptuous Crimes,* there muſt be a more Solemn *Humiliation* and *Repentance,* and ſome *Tryal* of the *reality* of the *Change*

of a man's *Heart* and *Life*, before he can have within himſelf any *ſatisfactory Hope* or *Aſſurance* of *Pardon*. But for the *daily infirmities* and *frailties*, incident to thoſe who ſincerely indeavour to live virtuouſly and religiouſly; 'tis ſufficient that we ask *Forgiveneſs* of them in our *daily* Prayers.

1 Joh. i. 9. For *if we confeſs our Sins, God is faithful and juſt to forgive us our Sins, and to cleanſe us from all unrighteouſneſs.*

THE *Ground* or *Foundation* of our expecting *Forgiveneſs* of Sin, is the *Mercy and Goodneſs of God*, the *Interceſſion of Chriſt*, and the *Suppoſition of our own Repentance*. The *Mercy and Goodneſs of God*, is an *eternal* and *eſſential* Perfection. The *Interceſſion of Chriſt*, is the *Effect* (not the *Cauſe*) of the *Divine mercy*: 'Tis the *Method*, in which the *Wiſdom of God* thought it moſt *fit* to convey his *Mercy*

Joh. iii. 16. to Sinners: *God ſo loved the World, that he gave his only-begotten Son.* And *Repentance* on *our* part, is the *Condition* or *Qualification* neceſſary, in order to our becoming

coming *Objects* of the *Mercy of God* through the *Mediation of Chriſt.*

BY *Repentance*, in Scripture and in the Reaſon of things, is always underſtood, not only a *Sorrow for all* known *Sins*, but alſo an *actual* Indeavour to *forſake them:* And not *That* only *in particular*, but moreover *in general* ſuch a *Diſpoſition* of Mind, as becomes perſons *really penitent* and *forgiven:* A mind deſirous of ſhowing forth the *ſincerity* of its Repentance, by *univerſal* Obedience; and by *imitating* of Him, whoſe Mercy in forgiving us we thankfully adore.

OF this *imitation* of God, one Principal Part is *Our forgiving Others*, in like manner as *God hath forgiven Us.* Which Duty our Saviour thought to be of ſuch importance, that he not only here expreſſes it as a *Condition* of our *own Forgiveneſs*, in the *Body of the Prayer* itſelf; but *repeats* it again at large, after the *End* of the Prayer; and *inculcates* it with the addition of a *particular Parable* on purpoſe. Matt. vi. 12, 14, & 15. Mat. xviii. 23---35.

THE *Meaning* of which Duty, of "*forgiving Them that treſpaſs againſt* "*Us,*" evidently is; *not* that *Magiſtrates* are to *neglect* to *puniſh* Offenders; *not* that *private perſons* are to *forbear* bringing *Malefactors* to juſtice; *not* that Chriſtianity *forbids* us to *recover* our *juſt Dues* from fraudulent Dealers, by courſes of *Law* and Equity; *nor* that we are in *ſuch* a ſenſe to *forgive* thoſe who *continue* to wrong us, as to *truſt* and *tempt* them to wrong us more. But our Duty is, in matters of *common Offenſe* between man and man, to *forgive*, even *untill ſeventy times ſeven*, thoſe who do *repent:* And thoſe who do *not repent*, or have been guilty of doing even *Great* Wrongs, we are ſtill to *pray* for them, and be willing to do Acts of *Charity* and *Humanity* towards them, if need requires; and not to be *ſollicitous* after *Revenge*, but to deſire much rather their *Amendment* and *Reconciliation:* And when we are forced at any time to right ourſelves by *Law*; even Then to deſire only *Equity* for *Ourſelves*, and not *vexation* and *needleſs damage* to the *adverſe*

Matt xviii. 22. Luke xvii. 3, 4.

verſe party. In a word: Chriſtians ought to be in general of a kind and charitable Diſpoſition; dealing with *Others*, as we deſire and pray that *God* would be pleaſed to deal with *Us*.

THE *Nature* of the Duty of Forgiveneſs being thus explained; the *Reaſonableneſs* of the Practice of it will eaſily appear, not only by Arguments drawn from the *nature of the Thing*, from a ſenſe of the general *Weakneſs and Infirmities of Humane Nature*, from the *Neceſſity of Charity and Good-Will* to the *Support and Peace of Society*, and from the great *Eaſe and Quiet of Mind* ariſing in particular from This Habit and Temper; but principally and above all, if we conſider how *ill* it *becomes* Thoſe to be of *revengeful* and *unrelenting* Spirits, to be full of *Hatred* and *Animoſities* among *Themſelves*, whom *God* hath *forgiven* through the *Redemption* of *Chriſt*; how *ill* it *becomes* Thoſe to be *rigorous* in *exacting* of their *Brethren* an *hundred pence*, who

Mat. xviii. 24, 28. who have *themſelves* received from *God* the free *Forgiveneſs* of *ten thouſand talents.*

PETIT. 6. **And lead us not into Temptation: But deliver us from Evil.**

AFTER praying for the *Forgiveneſs* of what is *paſt*, our Lord directs us to pray that God would be pleaſed to *preſerve* us from Sin *for the time to come.* "*Lead us* "*not into Temptation.*"

NOW *Temptation* ſignifies principally *Two* things. Sometimes, barely *Trying* a perſon: And, ſometimes, *perſwading* or *ſeducing* him into Sin.

1. IN the *firſt* ſenſe of the word, 'tis in the nature of things a *neceſſary* and *eſſential* condition of a *Probation-ſtate*, that there ſhould be ſome *Tryal* of men's virtue. And in *This* ſenſe, the Scripture ſcruples not to affirm, that *God himſelf* tempts men: That *God did tempt*, that is, try, *Abraham*: That *in the Wilderneſs God proved*

Gen. xxii. 1.

proved Iſrael, *to Know what was in* their *Heart, whether they would keep his Commandments, or no:* And that, *as Gold in the Furnace,* doth he *try* the *Souls of the Righteous.* The Meaning is; not that, in theſe caſes, God does not *know before,* how men will behave themſelves; But he tries them, that They who *have in them* a true *Root* of Virtue, may *actually* bring forth the *Fruit* of it; may be *exerciſed,* may be *approved,* may be made *manifeſt,* to the *World* here, and to *Men and Angels* hereafter; and may be, in *Themſelves, improved, eſtabliſhed,* and *fitted* for the ſtate of Heaven. *The trying of our Faith, worketh Patience, and Patience Experience, and Experience Hope.* For This Reaſon we are exhorted, *not* to *think it ſtrange concerning the fiery Tryal* (the variety of Afflictions and Perſecutions) *that is to try* us. Nay, on the contrary, we are incouraged even to *glory in Tribulations*; and *to count it all joy, when* we *fall into divers Temptations:* Conſidering that *the Tryal of our Faith, is much more pretious*

Deut. viii. 2.
Wiſd. iii. 6.
1 Cor. xi. 19.
Jam. i. 3.
Rom. v. 4.
1 Pet. iv. 12.
Rom. v. 3.
Jam. i. 2.
1 Pet. i. 7.

tious than of Gold that periſheth; and that
Jam. i. 12. *Bleſſed is the man that endureth temptation; for when he is tried, he ſhall receive the Crown of Life.*

NEVERTHELESS 'tis carefully to be obſerved, that when the Scripture ſpeaks in this manner concerning *Rejoicing* in *Temptations*, it always conſiders them under *This* view, as being *experienced*, and *already* in great meaſure *overcome*. For otherwiſe, as to *Temptations in general*, Temptations *unexperienced*, and of which we *know* the *Danger*, but not the *Succeſs*; our Saviour teaches us to pray, "*Lead us*
Mar. xiv. 38. "*not into Temptation:*" And again, *Watch and pray, leaſt ye enter into Temptation.* Our *Nature* is *frail*, our *Paſſions ſtrong*, our *Wills biaſſed*; And our ſecurity, generally ſpeaking, conſiſts much more certainly in *avoiding* great Temptations, than in *conquering* them. Wherefore we ought continually to pray, that God would be pleaſed ſo to order and direct things in This Probation-ſtate, as *not* to
1 Cor. x. 13. *ſuffer* us *to be tempted above what* we *are able*;

able; *but* that he would *with the Temptation alſo make a way to eſcape, that* we *may be able to bear it.* Our Lord directed his Diſciples, when they were *perſecuted in One City*, to *flee into another.* And they who refuſe to do ſo, when it is in their Power; lead *Themſelves* into Temptation, and tempt *God.* Matt. x. 23.

2. IN the *ſecond* ſenſe of the word *Temptation*, as it ſignifies *perſuading* or *ſeducing* men into Sin; In *This* ſenſe, as *God cannot be tempted with evil*, ſo *neither tempteth he any man.* He deceives, he ſeduces no man; *but every man is tempted, when he is draw away of his own luſt, and enticed*; when he is drawn away by the allurements of *Pleaſure*, *Covetouſneſs*, or *Ambition*, which he knows to be the *Snares* of the *Devil.* Nevertheleſs, becauſe nothing can be done without God's *Knowledge*, nothing can come to paſs without His *Permiſſion*, nothing can be effected but by the Uſe or Abuſe of thoſe *Natural Powers* that He has created; therefore the Scripture frequently, in a Jam. i. 13. ver. 14.

figurative way of ſpeaking, and in acknowledgment of the Supreme Superintendency of *Providence* over all Events, aſcribes the cauſe of *every thing* to *God*. Thus *God* is repreſented as *delivering a man*, when he is ſlain by Chance, *into the hand of* his Neighbour; as having *moved David*, by means of Satan's temptations, to *number Iſrael and Judah*; as having *hardened Pharaoh's heart*; as having *hardened the Spirit of Sihon King of Heſhbon, and made his Heart obſtinate*; as having *hardened* the Nations, *that they might come againſt Iſrael in battle, that he might deſtroy them utterly*; as having *put a lying Spirit in the mouth of all* Ahab's *Prophets*; as *making the Heart of the people fat* or ſtupid, *and their Ears heavy, and ſhutting their eyes*; as *giving them the ſpirit of ſlumber, eyes that they ſhould not ſee, and ears that they ſhould not hear*; as *putting it in the Hearts* of wicked Kings, *to give their Kingdom unto the Beaſt*; as *ſending* upon men *ſtrong Deluſion, that they ſhould believe a Lie*; and as *leading* men *into Temptation*. In all which

Exod. xxi. 13.

2 Sam. xxiv. 1. 1 Chr. xxi. 1.

Exod. vii. 13 Deut. ii. 30.

Joſh. xi 20.

1 Kings xxii. 23.

Iſai vi. 10.

Rom. xi. 8.

Rev. xvii. 17.

2 Th. ii. 11.

which expreſſions, 'tis evident, the intention is not to affirm, (except poſſibly in ſome very particular *judicial* caſes,) that God *actually* and *efficiently* does theſe things; but only, that he juſtly *permits* them to come to paſs.

THE Meaning therefore of the Petition, "*Lead us not into Temptation,*" (taking the word *Temptation* now in the *latter* of the *Two* ſenſes I mentioned,) will be This; that God would not, *judicially* and *in anger*, give us up and leave us to the Power of Temptation, and to the Seducements of the Evil One; as he did *Pharaoh*, and *Ahab*, and *Judas*, and the *Iſraelites in the Wilderneſs*, when (as the Pſalmiſt expreſſes it) *he gave them up unto their own Hearts Luſts, and let them follow their own Imagination:* But that, on the contrary, he would either, by his merciful Providence, *keep us from the Hour of Temptation*; or, by his gracious Support, *deliver us out of it.*

Pſ. lxxxi. 13.

Rev. iii. 10. 2 Pet. ii. 9.

THE

THE following part of this Petition, "*But deliver us from Evil*;" may equally be underſtood to ſignify, either, *deliver us from the Evil One*; or, *deliver us from every Evil Thing*, from the *Evil* of *Sin*, and from the *Evil* of *Miſery*. The ſenſe, either way, amounts to the ſame. For as *God* is the Fountain of all *Moral* and of all *Natural Good*, the Fountain of *Goodneſs* and *Happineſs*: So in Scripture all *Moral Evil* is repreſented as the *Kingdom*, and all *natural Evil* as the *Power*, of *the Enemy*. From *all which*, our Lord directs us to pray in *general Terms*, that God would be pleaſed to deliver us: The *particulars* of what we ought moſt to fear, or moſt to hope for, being beſt left to *Him*, who knows all our Dangers and all our Wants, even before we ask him.

Col i 13. Luke x. 19.

The

The CONCLUSION. **For thine is the Kingdom, the Power and the Glory, for ever and ever.** Amen.

AS our Lord teaches us to *begin* our Prayers, with an acknowledgment of the *Dominion* and of the *Goodneſs* of God; "*Our Father, which art in Heaven*;" So he directs us to *conclude* likewiſe with a Profeſſion of the ſame; "*For thine* "*is the Kingdom, the Power and the* "*Glory, for ever and ever*; *Amen.*"

IN This *Doxology*, we are taught diſtinctly to acknowledge;

1. GOD'S abſolute *Sovereignty* and *Dominion* over All. To *Him* belongs *the Kingdom*, and *the Power*. *He* is the *Firſt Cauſe* and the *continual Diſpoſer* of all things, in the *univerſal* Syſtem of the *Material* World. *He*, the *Maker*, *Preſerver*, *Governour*, and *Judge* of *Men*. *He*, the *Creator* and *Lord* of *Angels*, and of all the *Principalities and Powers in Heavenly Places*. *He*, the *Sender* of the

Joh. xiv. 26. Heb. ii 4. 2 Cor. xi. 31. Eph iv 6. Eph. iii. 15. * πατὴρ & πατριὰ are relative words. Rom. xi 36. 1 Pet. v. 11.

Holy Ghoſt, according to his own Will. He, the *God and Father of our Lord Jeſus Chriſt*; the *One God and Father of all, who is Above all*; the *Father, of whom the whole* * *Family in Heaven and Earth is named: Of* whom, *and Through* whom, *and To* whom *are all things: To* whom *be glory and dominion for ever.*

2. WE are here taught to acknowledge the *Peculiarity* of this Supreme Dignity, as belonging to God *Alone. The King- and the Power and the Glory*, is *His*; *His*, in a ſenſe, in which it can be applied to no one beſides Him; *His*, originally and ultimately, and independent on Any. *Others* have *Kingdoms*; but, *His King-* Pſ. ciii. 19. *dom ruleth over all. Others* have *Power*; but derived from *His* Power. *Others* have *Glory*; but all terminating in *His* Glory.

3. BY This Doxology we are taught, that as *Prayer* for what things we *want*, is a natural Duty; ſo is *Praiſe* and *Thankſgiving* and *Glorifying of God*, for whatever good things we *receive*. We are to acknowledge with *Thankfulneſs*, that

that we *receive* them from *Him*; and we are to *uſe* them to *His Glory*, in promoting always the intereſt of *Truth* and *Righteouſneſs* and *Sobriety* and *Piety* in the world.

THERE is one thing further to be taken notice of upon this Head: That, as the *Compellation*, "*Our Father which* "*art in Heaven*," wherewith our Lord teaches us to *begin* this Prayer; is a *Preface* both to the *Whole* Prayer, and to *every* Petition *in particular*: So This *Doxology* at the *End* of it, is not barely a *Concluſion* of the *Whole*; but alſo a *Ground* or *Reaſon* of *every Part*, a *Foundation* for *every* Petition *in particular*. We *Therefore* pray to *Him*, for *whatever* is *deſirable* either in *This world* or in *That to come*; becauſe *His* is *the Kingdom*, from everlaſting to everlaſting; *His* is *the Power*, from infinity to infinity; *His* is the *Glory*, of whatever *Good* is in the *Whole* natural or moral *World*.

Qu. What desirest thou of God in this Prayer?

Answ. I desire my Lord God our heavenly Father, who is the Giver of all Goodness, to send his Grace unto me and to all People, that we may worship him, serve him, and obey him as we ought to do. And I pray unto God, that he will send us all things that be needful both for our Souls and Bodies: And that he will be merciful unto us, and forgive us our Sins; and that it will please him to save and defend us from all Dangers ghostly and bodily: And that he would keep us from all Sin and Wickedness, and from our ghostly Enemy, and from everlasting Death. And this I trust he will do of his Mercy and Goodness, through our Lord Jesus Christ: And therefore I say, Amen. So be it.

PART.

PART V.

Of the SACRAMENTS.

Q. HOW many Sacraments hath Chriſt ordained in his Church?

Anſw. **Two only, as generally neceſſary to Salvation; that is to ſay, Baptiſm and the Supper of the Lord.**

'TIS the peculiar Excellency and Advantage of the *Chriſtian* Religion, that it is not burdened, as the *Jewiſh* was, with a multitude of external *Rites* and *Ceremonies*. Nothing is *Now* required of *Us*, but *that* by *Repentance* we forſake the Works of unrighteouſneſs, as has been *above* explained under the *Queſtion* concerning the Promiſe made by the Sureties in Baptiſm: *That* we have *Faith* towards

God and our Lord Jeſus Chriſt, as has been ſet forth in the Explication of the Apoſtles *Creed: That* we *obey* the *Commandments* of God, as they have been expounded by our Saviour in his Sermon upon the Mount: *That* we expreſs our *Devotion* towards God in conſtant *Prayer*, after the manner of the Pattern which our Lord has taught us: *That* we enter into a ſolemn *Obligation* at our firſt admiſſion into Chriſt's Church by *Baptiſm*, to perform theſe Conditions: And *that* we perpetually *confirm* and *remind* ourſelves of That Obligation, by communicating in the Sacrament of the *Lord's Supper*. Whoſoever worthily performs Theſe Duties of a Chriſtian, ſtands in need of no additional Buildings upon This Foundation: No arbitrary *Penances*, to ſupply the place of real Repentance and Amendment: No additional *Articles of Faith*, of mere humane invention: No *Supererogation* of *Obedience* to the *Superſtitious* Commandments of *Men*, to compleat or make amends for the want of Obedience to the Laws of *God:* No new

Devotion

Devotion to *Saints* or *Angels*, different from and oppoſite to our Saviour's direction of praying to the *Father* in the Name of *Him* only, our Alone Mediator: No additional *Sacraments* by the Authority of the *Church*, to ſupply any defects in thoſe which our *Lord himſelf* has appointed.

THOSE appointed by our *Lord himſelf*, are *Two* only: *Baptiſm*, and *the Lord's Supper*. By the *One*, we *begin* to profeſs our ſelves Chriſtians; by the *Other*, we declare our *Continuance* in that Profeſſion. By the *One*, we are *admitted* into the Church of Chriſt; by the *Other*, we live in *conſtant Communion* both with Chriſt the Head, and with all the Members of his Spiritual Body. By the *One*, we ſolemnly *vow and promiſe* to give ourſelves up to the Guidance of *the Spirit of Holineſs*, and to the *Obedience* of God's Commands; by the *Other*, we *perpetually repeat* and *ratify*, *confirm* and *renew* That Vow; and lay afreſh upon ourſelves the moſt ſolemn Obligations, to indeavour

conſtantly with God's aſſiſtance to perform it.

THESE two Sacraments are here ſpoken of as being "*neceſſary to Salvation*;" Becauſe concerning the *One*, our Saviour has affirmed, that *except a man be born of Water and of the Spirit, he cannot enter into the Kingdom of God.* And the *Other* is an expreſs Command to all his Diſciples, to *do* That *in Remembrance of* Him; which if they *contemptuouſly* neglect to do, they ſeem to *deſpiſe* their part of *the New Teſtament in* his *Blood.*

Joh. iii. 5.

Luke xxii. 19.

Luke xxii. 20.

YET 'tis well added, "*generally*" neceſſary to Salvation; to ſhow that the *Neceſſity* here ſpoken of, is not *abſolute* and *rigorous.* For though, with regard to *Baptiſm*, our Saviour's words may ſeem abſolute and without exception; yet in the nature of the Thing, 'tis evident, there muſt of neceſſity be Exceptions. *Infants* (for inſtance) dying without Baptiſm, ſince 'tis not Their Fault, but to Them altogether unavoidable; 'tis impoſſible to conceive they ſhall periſh, for

not

not doing what they *could not* do. And there is in the Scripture itſelf an Example of a *Chriſtian Convert*, who was *certainly ſaved* though he died *unbaptized:* Which is the Thief upon the Croſs. And Many Converts in the Primitive Ages, were *martyred* ſuddenly, before they could have any opportunity of being *baptized:* And yet no man ever doubted of their Salvation. For They *died with* Chriſt, and *for* Chriſt * *literally*; whereas Baptiſm is the *dying with* him, only † *in a Figure.* 'Tis plain therefore, that abſolute and univerſal Declarations of This ſort, are always to be underſtood with neceſſary Exceptions.

* πάρα.
† τύπῳ.

WITH reſpect to the *Lord's Supper*, the declaration of our Saviour not being ſo abſolute, we ought by no means to condemn Thoſe, who *abſtain* through *Fear* and *Scruple* and *Tenderneſs* of Conſcience, with the like *Severity* as we have reaſon to do thoſe who *deſpiſe* God's Ordinance. Nevertheleſs, ſince the *Command* of Chriſt is *expreſs* and *univerſal*, it

it becomes all pious perſons to remove, aſſoon as poſſible, the ground or occaſion of the Scruple, whatſoever it be; and prepare themſelves to comply with the *Command* of their Lord. In the doing of which, they are ſtill always to remember, that This and all other poſitive Inſtitutions have the nature *only of Means* to an *End*; and that therefore they are never to be compared with *Moral Virtues*, nor can ever be of any Uſe or Benefit *without* them, nor can be in any degree *Equivalents* for the *Want* of them.

WITH regard to the *Number* of the Sacraments, which are here declared to be *Two*; there are Two ſorts of perſons juſtly to be reproved: Thoſe who *diminiſh* from that Number, and thoſe who *add* to it.

OF the former ſort are the people commonly called *Quakers*; who taking away *all* Sacraments entirely, and changing theſe moſt *plain* and *literal* Commands into a ſort of *Allegory* only; are evidently in the way of too great a Tendency, to

turn

turn the whole Doctrine of the Coming of Chriſt in the Fleſh, into a mere *Figure*.

IN the contrary Extreme, are thoſe of the Church of *Rome*. Who, to the *Two* Sacraments of our *Lord's* inſtitution, have without any reaſon added *Five* more of *their own*.

1. *CONFIRMATION*. Which is not at all *Another* Sacrament, but merely a *Circumſtance* or *Appendage* of *Baptiſm*: A *Rite* or *Ceremony*, by which Baptized perſons ſolemnly and publickly declare and take upon themſelves their *Baptiſmal Vow*.

2. *PENANCE*. Which is nothing but an *arbitrary Diſcipline*, impoſed wholly and ſolely by *mere* Humane Authority.

3. *EXTREME Unction*. Which is an abſurd *Superſtition*, built upon a *groſs* miſinterpretation of a *ſingle* Paſſage in St *James's*

Jam. v. 14, 15. St *James*'s Epiſtle: Where direction being given for *anointing* the *Sick* with *Oil*, in order to a miraculous *Recovery*, that *the Lord* may *raiſe him up*, and his *Sins be forgiven him*; the Church of *Rome* has thence invented an *extreme Unction* for ſuch as are *Paſt Recovery*, in order to their Salvation in the world to come.

4. *ORDINATION.* Which is not a *Sacrament*, but merely a *Deſignation* of certain *particular Perſons* to a *particular Office.*

5. *MATRIMONY.* Which has no other pretenſe to be called a Sacrament, but only becauſe St *Paul*, in his comparing it with the Union which is between *Chriſt* and his *Church*, calls That Epl. v. 32. Similitude *a great Myſtery.* Which the Latin Tranſlator ignorantly and ridiculouſly renders, *a great Sacrament.*

AND This is all the Foundation of the five Popiſh additional Sacraments.

Qu. What

Qu. What meaneſt thou by this Word Sacrament?

Anſw. I mean an outward and viſible Sign of an inward and ſpiritual Grace, given unto us, ordained by Chriſt himſelf, as a Means whereby we receive the ſame, and as a Pledge to aſſure us thereof.

AFTER determining the *Number* of the Sacraments, and in order to *prove* the truth of that determination; follows the *Definition* of a Sacrament, or *what* it is that we mean by That Word.

1. IN a *Sacrament* therefore, there muſt be, firſt, "*an outward and viſible* "*Sign*;" ſuch as is *Water* in Baptiſm, and *Bread and Wine* in the Lord's Supper. The Reaſon is, becauſe, in the nature of the thing, it muſt be a *Publick* dedication of ourſelves to the Service of Chriſt, and a *Publick* atteſtation of our Communion with him. *Repentance from dead works*, and

and *Faith towards God*, evidenced in a new life of *Righteouſneſs and Holineſs*, are indeed always *acceptable* to God: But they are not what we call a *Sacrament*; they are not a *publick Covenanting* with God, but when declared and ſignified by that "*outward and viſible Sign*," of being *buried with Chriſt* in the Baptiſm of Rom.vi.4. Water. In like manner, to *commemorate thankfully* the Death of our Lord, is always an *acceptable* part of Devotion: But it is not what we call a *Sacrament*, unleſs That *inward* thankful Remembrance be publickly and ſolemnly repreſented by the *outward Signs* of breaking *Bread* and pouring out *Wine*.

2. In the conſtitution of a *Sacrament*, there muſt be a Ground of expectation of "*an inward and ſpiritual grace*," to be "*given unto us*," correſpondent to the intent of the *outward and viſible Sign*. The Reaſon is, becauſe hereby it is diſtinguiſhed from *ſuch Rites and Ceremonies*, as are merely *ſignificant* of our *Obligation* or *Duty*, but have no Promiſe or Aſſurance

rance of any *certain Bleſſing* or *Benefit* annexed even to the moſt *due* and *regular Uſe* of them. Of this latter kind is the Uſe of *the Croſs in Baptiſm:* Which therefore is never *pretended* to be a *Sacrament*, but merely an arbitrary Memorial of *our own* obligation, that we ſhould *not be aſhamed to confeſs the Faith of Chriſt crucified, and manfully to fight under his Banner againſt Sin, the World, and the Devil; and to continue Chriſt's faithful Soldiers and Servants unto our lives end.* And of the ſame nature are *All Rites and Ceremonies*, of mere *Humane Appointment.* For which reaſon, 'tis rightly added in the *third* place, that in a *Sacrament* the *outward Sign* muſt be ſuch as is,

3. " *Ordained by Chriſt himſelf.* " Outward Signs have not *of themſelves*, and in the natute of Things, any neceſſary connexion with Inward and Spiritual Advantages: But the Benefit muſt be annexed to the outward Signs, (not to the *Signs themſelves*, as *phyſical Efficients*; but to the *worthy Uſe* of them, as *moral*

Conditions;) by the *Power and Will of God.* Conſequently, without *His* expreſs Appointment and Authority,, they can be but empty Signs, or, at moſt, accidental Aſſiſtances to remind us of *our own* Duty and Obligation. And of This nature, as I before ſaid, are all *Rites and Ceremonies* of mere *Humane* Appointment. *Baptiſm*, even in the nature of the *thing itſelf*, would be a very proper *emblem* and *memorial* of our *obligation* to *moral Purity*: But 'tis merely by virtue of the *Command* and *Promiſe of God*, that 'tis efficaciouſly
Luke iii. 3. *the Baptiſm of Repentance for The Remiſſion of Sins.*

4. " *As a Means whereby we receive* " *the ſame, and a pledge to aſſure us* " *thereof.* " The outward Signs, are *Means whereby* we receive the inward and ſpiritual Benefit; not in the way of *phyſical Efficiency*, (as I juſt now obſerved,) but in the way of *moral Qualification.* There is no Superſtition whatſoever, more miſchievous and deſtructive of True Religion; than men's imagining, that, in a

Sacrament, the inward and ſpiritual Benefit is *neceſſarily* and *in courſe* connected with the outward Performance: Which is the nature of a *Charm*, not of a *Religious Action*. A *Sacrament* is eſſentially, as every thing in Religion muſt be, of a *Moral* Nature. The *ſpiritual Benefit* is, by the Appointment of God, ſo annexed to the Uſe of the *Means*; as that every one, not who *partakes*, but who *worthily partakes* of the *outward Sign*, ſhall be alſo made Partaker of the *inward Bleſſing*. Baptiſm, if it be only *the putting away of the filth of the Fleſh*, a mere Ceremony or *Waſhing* of the Body; and be not followed with a Virtuous Life, producing *the Anſwer of a good Conſcience towards God*; 'tis of no Benefit at all, to the perſon who receives it. And in like manner, whoever receives the *Elements* of *Bread and Wine*, if at the ſame time he *diſcerns not the Lord's Body*, that is, if he be a profane and vitious perſon; the *Means* of Grace, are by him received to his own condemnation; and That which was deſigned to

1 Pet. iii. 21.

1 Cor. xi. 29.

2 Cor. ii. 16. be a *favour of Life unto Life*, becomes to *Him* the *favour of Death unto Death.*

Qu. How many Parts be there in a Sacrament?

Anſw. Two: The outward viſible Sign, and the inward ſpiritual Grace.

Qu. What is the outward viſible Sign, or Form in Baptiſm?

Anſw. Water, wherein the Perſon is baptized, In the Name of the Father, and of the Son, and of the Holy Ghoſt.

Qu. What is the inward and ſpiritual Grace?

Anſw. A Death unto Sin, and a new Birth unto Righteouſneſs: For being by Nature born in Sin, and the Children of Wrath, we are hereby made the Children of Grace.

Qu. What

Qu. **What is required of Perſons to be baptized?**

Anſw. **Repentance, whereby they forſake Sin; and Faith, whereby they ſtedfaſtly believe the Promiſes of God made to them in that Sacrament.**

AFTER declaring the *Number* of the Sacraments, and the *Nature* of a Sacrament in general, *what* it is; the Catechiſm proceeds to explain diſtinctly and *in particular*, each of the two Sacraments, *Baptiſm* and the *Lord's Supper*.

IN the Sacrament of *Baptiſm*, there is to be conſidered,

1. THE *Matter:* Which is "*Water*, "*wherein the perſon is baptized.*" Among Writers of needleſs curioſity, there have ſometimes been ſtarted Queſtions concerning the *Reaſons* of this Appointment, and what degree of *neceſſity* there is for the Uſe of *This Element* in particular. But all Queſtions of This kind, are vain and uſeleſs. The *Will* and good

Pleaſure of *God*, is, in matters of This nature, *Reaſon* ſufficient. Yet it deſerves alſo to be taken notice of, that, before our Saviour's time, the *Jews* manner of admitting Proſelytes, was by *baptizing* them with *Water*. And 'tis, in itſelf, a *natural* Emblem of Purity and Cleanneſs: Aptly reminding us, that as our *Bodies* are cleanſed by the Waſhing of *Water*, ſo our *Souls* muſt be purified by the *Blood of Chriſt*, that is, by the application of it in the *Forgiveneſs of Sins* paſt, and in *the Anſwer of a good Conſcience towards God* for the future; *Having our Hearts ſprinkled from an evil Conſcience, and our Bodies waſhed with pure Water.*

Rom. iii. 25.

1 Pet. iii. 21.

Heb x 22

2. THE next thing to be conſidered in *This* Sacrament, is the *Form* in which we are baptized: "*In the Name of the Father, and of the Son, and of the Holy Ghoſt.*" By which *Form*, we make ſolemn Profeſſion of our Belief, in the *One God and Father of all, who is above All*; of our Belief in the *One Lord, Jeſus Chriſt*, who is the *Redeemer*, the *Savi-*

Eph. iv. 6.

1 Cor viii. 6.

our

our, and the *Judge* of All; and of our Belief in the One *Holy Spirit* of God, by whom God *inspired* the *Prophets* under the Old Teſtament, and the *Apoſtles* under the New. By this Form, we are baptized into the Covenant of reconciliation with *God the Almighty Father and Maker* of all things; We are *baptized into the* Rom vi. 3.
Death of Chriſt, *in whom we have redemp-* Col i. 14.
tion through his blood, even the forgiveneſs of Sins: We are baptized with *the Waſh-* Tit. iii. 5.
ing of Regeneration and renewing of the *Holy Ghoſt*, which *God our Saviour* (as ver. 4 & 6.
St Paul expreſſes it) hath *ſhed on us abundantly through Jeſus Chriſt our Saviour*, and *by which we are ſealed unto the day of* Eph iv. 30.
Redemption. By This Form, we dedicate ourſelves ſolemnly to the Service and Worſhip of *God our Father*, who *created* us; To the Obedience and Imitation of *Chriſt*, the Son of God, who *redeemed* us; And to the Direction and Guidance of the *Holy Spirit*, which *Sanctifies* us. And accordingly all the Antient Baptiſmal *Creeds*, in the Primitive Church, were *Paraphraſes* upon *This Form.*

3. THE "*inward and ſpiritual* "*Grace*" ſignified by the "*outward* "*viſible Sign*" in Baptiſm, is "*a Death* "*unto Sin, and a new Birth unto Righte-*
Rom.vi.4. "*ouſneſs,*" We *are buried with Chriſt by Baptiſm into Death, that like as Chriſt was raiſed up from the dead by the Glory of the Father, even ſo We alſo ſhould walk in newneſs of Life.* In the Primitive times, the *manner* of Baptizing, was by *Immerſion*, or *dipping the whole Body into the Water.* And This *Manner* of doing it, was a very *ſignificant* Emblem of the *Dying* and *Riſing again*, referred to by St *Paul* in the above-mentioned Similitude. But in whatever manner the outward Ceremony be performed, the moral *Obligation* upon baptized perſons is ſtill always the ſame. For the *Baptiſm*
1 Pet.iii. 21. which *ſaves us*, is *not the putting away of the filth of the Fleſh, but the Anſwer of a good Conſcience towards God.* The *Reaſon* of the inſtitution, follows: "*For, being* "*by Nature born in Sin, and the children* "*of Wrath, we are hereby made the chil-* "*dren of Grace.*" The phraſe, being

"*by Nature children of Wrath*," is by St *Paul* uſed only concerning idolatrous and vitious Men, who, before their converſion to the Belief of the Goſpel, *had* their *converſation in times paſt in the Luſts of* the *Fleſh*. It can here therefore be underſtood only by way of *accommodation*; that as Wicked Heathens, the *children of Diſobedience*, were, upon account of their unreaſonable Vices, liable in the *Higheſt degree*, to the *Wrath* of God; ſo, in *proportion*, all men, by their Frailty and Aptneſs to Sin, always *coming ſhort of the Glory of God*; and thoſe who are as *innocent* as they were *born*, being ſtill void of *Merit*; they are All of them Such, as can have no *Claim of Right* to That *Eternal Life*, that *Kingdom* of *everlaſting Glory* and Happineſs, which is the *Free Gift*, the *Free Promiſe* of *God* in *Chriſt*; and which he cannot be bound to give, but to *whom*, and upon *what Terms* and *Conditions* he himſelf ſees fit, who is the Alone *Maker and Lord* of All, and has a *Right* to do what he pleaſes with his *own*.

Eph. ii. 3.

ver. 2.

Rom. iii. 23.

4. THE *fourth* and *laſt* Particular to be conſidered in the Sacrament of *Baptiſm*, is; *what Qualifications* are requiſite, in order to receive it with *Effect*. And
Acts ii. 38. theſe are Two: "*Repentance*," and
viii. 37. "*Faith*." *Repent, and be baptized*; ſaid St *Peter* to the Jews. And: *If thou Believeſt with all thine heart, thou mayeſt*; ſaid *Philip* to the Eunuch.

WHAT is here meant by "*Repen-*
"*tance*," has been fully explained in the *former* part of the Catechiſm, in the Expoſition upon Thoſe words, "*renoun-*
"*cing the Devil and all his Works, the*
"*Pomps and Vanity of this wicked World,*
"*and all the ſinful Luſts of the Fleſh.*" And what is here to be underſtood by "*Faith*," has likewiſe at large been ſhown *above*, in the Expoſition upon the Apoſtles *Creed*.

ALL that remains upon This Head, is to anſwer an obvious *Objection*, which muſt here ariſe naturally in every one's mind. If *Repentance* and *Faith* are neceſſary

ceſſary Qualifications, to fit and prepare perſons for Baptiſm;

Qu. **Why then are Infants baptized, when by reaſon of their tender Age they cannot perform** theſe Conditions?

Anſw. **Becauſe they promiſe them both by their Sureties: Which Promiſe, when they come to Age, themſelves are bound to perform.**

INFANTS cannot indeed *Repent*, *Believe*, and *Obey*. Yet they may nevertheleſs be capable of being *admitted* into the Church of Chriſt by Baptiſm; Becauſe they have *Innocency* which is *better* than *Repentance*, and *of Such* (ſaith our Lord himſelf) *is the Kingdom of Heaven*. They can alſo be received into *Covenant* on *God's part*, as well as the Jews were by *Circumciſion*. And on *their Own Part*, a Promiſe of *Faith and Repentance* can be made for them by Sureties. Which Promiſe, *they themſelves* (when they come Matt. xix. 14.

to

to Age) ſhall *for this Reaſon* be *bound* to take upon Themſelves, becauſe the *Conditions* are of ſuch a nature, as it would have been their indiſpenſable *Duty* to *perform*, though *no* ſuch *Promiſe* had ever been made for them. One perſon indeed cannot by his Promiſe *bring* any *Obligation* upon Another, without his *own* Conſent. But any one may ingage to *remind* Another, of ſuch things as *That Other* was *originally obliged* to, and which would equally have been his Duty, though no ſuch Promiſe had been made for him at all. As has at large been ſhown *above*, upon occaſion of that Queſtion at the Beginning of the Catechiſm, " *Doſt thou not think that thou art bound* " *to believe and to do as they have promi-* " *ſed for thee?* "

THAT they who have been Baptized in their Infancy, may the more *ſolemnly* take upon themſelves their Baptiſmal Vow; the Ceremony of *Confirmation* has been inſtituted. But whether they be *Confirmed*, or no; all men who make Profeſſion

Profeſſion of *Chriſtianity*, ought to underſtand and conſider, that, by That *Profeſſion*, they are obliged to perform the *Conditions* undertaken at Baptiſm. Otherwiſe, their Profeſſion is vain.

Qu. **Why was the Sacrament of the Lord's Supper ordained?**

Anſw. **For the continual Remembrance of the Sacrifice of the Death of Chriſt, and of the Benefits which we receive thereby.**

BY the Sacrament of *Baptiſm*, we are *initiated* into the Profeſſion of Chriſtianity, and *admitted* to the Terms of the Chriſtian Covenant. By the Sacrament of the *Lord's Supper*, we declare our *Continuance* in that Profeſſion, and perpetually *renew* and ratify *Our part* in the Covenant of the Goſpel.

IN the Account here given of the *Nature*, *End*, and *Deſign* of this *latter* Sacrament; the *firſt* thing ſuppoſed, is

I. AN

1. AN Acknowledgment that *Chriſt died for the Sins of Mankind:* The Lord's Supper was inſtituted for the continual Remembrance of "*the Death of Chriſt.*" Goodneſs and *Mercy*, are indeed *eſſential* Perfections of God. But the *Method* wherein, and the *Terms* upon which, God will extend his Mercy and Compaſſion towards Sinners; this depends entirely upon the *Good Pleaſure* and *Wiſdom* of God. The *original Ground* of Forgiveneſs to Penitents, is the eternal eſſential *Goodneſs and Mercy* of our Heavenly Father: The *Method*, in which the *Divine Wiſdom* has thought fit to manifeſt this Mercy, is by *the Death of Chriſt. God ſo loved the world, that he gave his only-begotten Son*, &c.

Joh. iii. 16.

2. THE *next* thing here declared, is, that the Death of Chriſt was a "*Sacri-*" *fice.*" Inſtead of the Life of the Sinner, God was pleaſed, under the *Law*, to accept the *Sacrifices* of *Beaſts.* Not that it was *poſſible, the Blood of Bulls and of Goats, ſhould take away Sins:* But they were accepted as *Teſtimonies* of *Repentance*,

Heb. x. 4.

ance, and as *Types* of *Chriſt*. Chriſt was himſelf without Spot and ſinleſs: And therefore his *voluntary* Offering of himſelf was acceptable to God, and efficacious to procure Pardon to Penitents. God's *abſolute Power* and Sovereignty, *might* poſſibly have *pardoned* Sin *otherwiſe*: And he could not have been ſaid to be *Unjuſt* in doing it. But he *might* alſo *not have pardoned* it; And there was no ſecurity, that infinite Juſtice and Wiſdom would not think it *more proper* to puniſh it. The accepting of the "*Sacrifice*" of Chriſt upon the Croſs, is an *Aſſurance* to Sinners, that God will *grant them Repentance* (that is, will mercifully *allow* them the Benefit of Repentance) *unto Life*. And 'tis a Vindication, in the beſt and moſt admirable manner, of the *Wiſdom* of the Supreme Governour of the Univerſe, in ſhowing at the ſame time his *Hatred againſt Sin*, and his *Compaſſion towards Sinners*: His *Hatred againſt Sin*, in permitting his Son to ſuffer rather than *Sin* ſhould not be *condemned in the Fleſh*: And his *Compaſſion towards Sinners*, in permitting his Son to ſuffer, rather than Acts xi. 18. Rom viii. 3.

than not give them *Assurance* of their Repentance being accepted. The Death of Christ therefore, was a true expiatory "*Sacrifice*" and *Satisfaction* for the Sins of the World: A *Satisfaction*, not in the way of *Equivalent*, as obliging God to forgive Sin; for then it would not be of *Grace*, and of *Free* Pardon: But it was a *Satisfaction*, as making Forgiveness *consistent* with the *Honour and Dignity* of the Divine Laws. In which Satisfaction it must always be remembred, that *vitious* and *unrighteous* persons have no part nor benefit. For as the *Prayer* and the *Sacrifice of the wicked, is an abomination unto the Lord*; so the "*Sacri-*"*fice*" of *Christ* himself, is neither accepted nor offered for Them. And nothing can be a greater and more pernicious *Corruption* of Christianity, than wicked Men's *relying* upon the *Merits of Christ*.

Prov. xxviii. 9. xv. 8.

3. 'Tis to be observed that the Sacrament of the Lord's Supper is here declared to be a "*Remembrance*" or *Commemoration* of this *Sacrifice* of the Death of Christ,

Chriſt, and not a *Repetition* of the Sacrifice itſelf afreſh. The Church of *Rome* teaches, that the Lord's Supper is a perpetual *Repeating* of the *Sacrifice* of Chriſt, an *Offering* of him *again* daily. But the Apoſtle expreſsly affirms on the contrary, that *Once in the end of the world, hath he appeared to put away Sin by the Sacrifice of Himſelf*; and that, having been *Once offered to bear the Sins of Many*, there remains Now *no more Offering for Sin.* And our Lord's own direction is no leſs expreſs, *Do this in Remembrance of Me*; in *Commemoration* of That *One Offering*, which *hath perfected for ever them that are ſanctified.* As the *Paſchal Lamb* was a Solemn *Remembrance* of the Deliverance out of *Egypt*, ſo the Sacrament of the Lord's Supper is a Thankful *Commemoration* of the greater Redemption purchaſed by *Chriſt.* And in the *ſame* ſenſe as the annual *Paſchal Lamb* was for ever *The Paſſover*, the *paſſing over* of the Firſt-born of the Iſraelites in *Egypt*; in the very *ſame* ſenſe, is the daily *Sacramental Bread*

Heb. ix. 26, 28. x. 18. Luke xxii. 19. Heb. x. 14.

Bread for ever *the Body of Chriſt* offered upon the Croſs.

4. THIS Commemoration of the Sacrifice of the Death of Chriſt, is here declared to be "*Continual.*" That is; 'Tis not a *Temporary* inſtitution, but *Perpetual. As often as ye eat this Bread, and drink this Cup, ye do ſhew the Lord's Death, till he come.*

1 Cor. xi 26.

5. 'TIS here worth remarking in the *Laſt* place, that the *reaſon* why Antient Chriſtian Writers call the Lord's Supper frequently *a Sacrifice*, and an *unbloody Sacrifice*; is not becauſe they imagined it to be at all *literally* a *Sacrifice*, but becauſe it was an Act of Chriſtian *Worſhip, ſucceeding in the place* of Jewiſh *Sacrifices.* By the *ſame* figure of Speech, *Praiſe* and *Thankſgiving* are likewiſe called a *Sacrifice*; and the *Bodies* of virtuous and good Chriſtians are ſaid to be *a Living Sacrifice, holy, acceptable unto God*; and *Charity* or *Liberality* is ſtyled *an Odour of a ſweet Smell, a Sacrifice acceptable, well-pleaſing to God.* And St *Paul* ſcruples

Heb. xiii. 15.

Rom. xii. 1.

Phil. iv. 18.

not to affirm, that *We* Chriſtians *are The Circumciſion, circumciſed with the circumciſion made without hands.* Phil. iii. 3. Col. ii 11.

Qu. **What is the outward part or Sign, of the Lord's Supper?**

Anſw. **Bread and Wine, which the Lord hath commanded to be received.**

IF any one here inquires after the *Reaſon* of the appointment of *Theſe* elements *in particular*; the Anſwer is the ſame, as concerning the appointment of the Uſe of *Water* in Baptiſm; that, in matters of This nature, the *Command* of our Lord is *Reaſon* ſufficient. For in things of *external appointment* and *mere poſitive inſtitution*, where we cannot, as in matters of *natural and moral* Duty, argue concerning the *natural reaſon and ground* of the Obligation, and the *original Neceſſity* of the thing itſelf; we have nothing to do, but to *obey* the *poſitive* Command. God is infinitely better able than We, to judge of the *Propriety* and *Uſefulneſs* of the

things he inſtitutes; and it becomes us to *obey*, with humility and reverence. Yet This we cannot but obſerve, that the *breaking of the Bread* is a very *natural* Reſemblance of our Lord's *Body* being *broken* for us; and the *pouring out of the Wine*, a very apt Repreſentation of the *ſhedding of his Blood*. And 'tis very remarkable, that it is *Such* a repreſentation, as is in itſelf naturally ſignificant, and yet at the ſame time *not apt*, in the *Matter* of it, to be abuſed to *Superſtition*. Wherein appears a very *particular* inſtance of the *Wiſdom* and *Goodneſs* of our Lord's inſtitution. For the Vanity of Men has been ſtrongly prone to imagine, that *Pictures* and *Images* would be uſeful Remembrancers of our Lord and his Paſſion, and proper to excite perpetual Devotion. But Experience has ſhown, how extremely liable to corruption ſuch ſorts of Memorials have been; and how, inſtead of promoting true Devotion, they have always occaſioned the moſt groſs *Idolatries* and abominable *Superſtitions*. Our Lord took wiſe Care to prevent this Evil, by appointing

pointing ſuch *plain* Symbols as *Bread and Wine*, which might not eaſily be liable to ſo great an Abuſe. And though the Church of *Rome* has indeed, by a wonderful and incredible corruption, abuſed even Theſe *plain* and *moſt ſimple* Elements to an *Idolatrous* uſage; yet this their Abuſe is ſo much the more groſsly notorious, and the more eaſy to be reproved, and with leſs difficulty avoided.

THERE is one thing further to be obſerved upon This Head; that the outward part or Sign in the Lord's Supper, is *Both* Bread and Wine. And therefore they of the Church of *Rome* are unpardonably preſumptuous, in taking upon them to adminiſter in *One kind* only. For ſince the *Bread* and *Wine* are *Both* of them equally ſignificant, the one to repreſent his *Body*, and the other his *Blood*; And, if there was *Any* difference, the Shedding of his *Blood*, wherein conſiſted the Sacrifice of his *Death*, was, of the Two, the the *more* neceſſary to be commemorated: And ſince our Lord *himſelf* adminiſtred to

his Diſciples in *Both* kinds, and expreſsly commanded them to *continue* ſo to do in Remembrance of Him: And ſince
1 Cor. x. 16. St *Paul* accordingly mentions the *Cup of Bleſſing* received by the Whole Church, as well as the *Bread broken* being adminiſtred to them: There can no Excuſe be invented for with-holding *the Cup* from the people, as the Church of *Rome* has moſt preſumptuouſly done. For if it be alleged, that Chriſt gave the *Cup* to *Prieſts* only, becauſe all his *Apoſtles* were ſuch; it will follow, that he gave *the Bread* alſo to *Prieſts* only: And then *Both* kinds muſt be with-held from the People, with the ſame reaſon as *One*.

Qu. What

Qu. **What is the inward part, or thing ſignified?**

Anſw. **The Body and Blood of Chriſt, which are verily and indeed taken and received by the Faithful in the Lord's Supper.**

HERE, had not the Church of *Rome*, by a prodigious and incredible Superſtition, taught that the Bread and Wine were *changed* into the Subſtance of the Body and Blood of Chriſt; I ſuppoſe it would never, upon reading the words of the Inſtitution, have entred into the imagination of any perſon in his Senſes, that they were to be underſtood otherwiſe than figuratively; any more than Chriſt's ſtyling himſelf the *Door*, the *Vine*, or the like: Which paſſages no man ever miſunderſtood; and yet the *manner of expreſſion* is the very ſame, as when he ſaid, *This is my Body*. But when once men give themſelves up to follow blindly and implicitly *Blind Guides*, or (which is ſtill worſe) Guides that are *not Blind*; there can no-

nothing be invented ſo *abſurd*, nothing ſo *idolatrous*, nothing ſo *profane*, but may
2 Theſſ. ii. 11. by a *ſtrong Deluſion* be made a neceſſary and fundamental part of Religion.

BREAD and Wine are the *outward and viſible Signs* in the Sacrament of the Lord's Supper; And not thoſe outward Symbols themſelves, but "*the inward* "*part or thing ſignified*" by thoſe outward Signs, is "*the Body and Blood of* "*Chriſt.*" Juſt as, in the other Sacrament of Baptiſm, the *Water* and the being *immerſed* therein, is not itſelf the *Death and Burial* either of Chriſt or of the perſon baptized, but only an Outward Sign, the inward thing ſignified whereby,
Rom. vi 4. is a *being buried with Chriſt unto Death.* And the Body and Blood of Chriſt, is "*verily and indeed taken and received by* "*the Faithful in the Lord's Supper*;" juſt as Perſons *Baptized*, do *verily and indeed die and are buried with Chriſt.* No man ever was ſo abſurd, as to underſtand the *one* literally; and there is no more *reaſon* to underſtand the *other* ſo. But by *Both*, men

are

are intitled, if they be worthy Receivers, to the *Benefits purchaſed by Chriſt's Death.* And This participation of thoſe Benefits, is, by a very proper *Figure* of Speech, in *One Sacrament* ſtyled a being *buried with Chriſt* and *riſing with him again*; and in the *Other*, the *receiving of his Body and Blood.* Which kind of Expreſſions ought the leſs to ſeem ſtrange, becauſe, even *before* the Inſtitution of the Sacrament, our Lord ſtyled himſelf the *Bread of Life*; and when he was diſcourſing about men's *imbibing*, *digeſting*, and *practiſing* his Doctrine, he even *then* called it *eating his Fleſh and drinking his Blood*: And long before our Saviour's coming into the World, the very *ſame* Phraſes were uſed by the beſt Writers, and well underſtood by every rational Reader: *They that eat me*, (ſays *Wiſdom* of old,) *ſhall yet be hungry*; *and they that drink me*, *ſhall yet be thirſty.* What *Perverſeneſs* is it, to find *no difficulty* in theſe words, when uſed by the Son of *Sirach*; and to ſuppoſe the *ſame* Expreſſions infinitely *abſurd* and unintelligible when ſpoken by *Our Saviour!*

Joh. vi. 35.

ver. 56.

Eccluſ. xxiv. 21.

Queſt. **What are the Benefits, whereof we are Partakers thereby.**

Anſw. **The ſtrengthning and refreſhing of our Souls by the Body and Blood of Chriſt, as our Bodies are by the Bread and Wine.**

As *Impenitency* is the *Death*, and *Sins* are the *Diſeaſes* of the Soul; So a *Habit of Virtue* is its *Health and Life*, and *religious Acts* are its *Food and Nouriſhment*. They are ſo *naturally*, by improving and eſtabliſhing men in virtuous Practice; and they have *moreover* the Promiſe of procuring Bleſſing and Aſſiſtance from God.

Some men, from the Remains of that Popiſh Notion of the *repetition* of the *Sacrifice of the Death of Chriſt* in the *Maſs*; deceive themſelves with an Imagination, that, at the receiving of the *Sacrament* their Sins are *in courſe* pardoned, to the Commiſſion of which they return *regularly* again. But This is directly

ly making *Chriſt the Miniſter of Sin*, inſtead of Repentance; *turning the Grace of God*, into an incouragement to *continue in Sin*; and uſing the *liberty* of the Goſpel, *for an occaſion to the Fleſh*. Gal. ii. 17. Jude 4. Rom. vi. 1. Gal. v. 13.

OTHERS, without carrying this matter ſo far, have yet a blind, ſuperſtitious, and unintelligible notion, of a certain *Grace* or *Virtue* annexed to the *Material Elements*, or to the mere *external Participation* of them; rather after the nature of a *Charm*, than of a *religious Action*. As if, by ſome ſecret *neceſſary connexion with the outward Elements*, more than with *the religious Diſpoſitions of a virtuous Mind*; ſpiritual Advantages were *conveyed into*, or *operated upon*, the Receiver. But This alſo greatly tends to hurt the true notion of Religion, and to make men miſtake the principal End and Deſign of the Goſpel of Chriſt.

THE

THE true and real "*Benefits*" of men's worthily receiving the Sacrament of the Lord's Supper, are of a *moral* and *religious* nature. By *doing This* conſtantly and devoutly *in Remembrance of Chriſt*, and *ſhowing* forth *the Lord's Death till he come*; we renew and confirm continually *our own* part in the Chriſtian Covenant: We ſtrengthen our *Faith*, by *meditating* upon the *Object*, and upon the *Grounds and Motives* of it: We increaſe our *Hope*, by *commemorating* thankfully the *Love* of God in Chriſt, and by *exhibiting* and *applying* to ourſelves theſe *Memorials* of the Divine *Goodneſs and Compaſſion* towards Sinners: We inlarge and ſtrengthen, by This *Communion* of Chriſtians, that ſacred Bond of univerſal Love, *Charity* and Good Will, which is *the End of the Commandment:* For, *the Bread which we break, is it not the Communion of the Body of Chriſt*, the Communion of all the Members of Chriſt's Body one with another? *For we, being many, are One Bread and One Body; for we are all Partakers of That*

Luke xxii. 19. 1 Cor. xi. 26.

1 Tim. i. 5. 1 Cor. x. 16, 17.

That One Bread. And by thus continually confirming *our own* part in the Chriſtian Covenant, in obedience to our Lord's Command; we preſerve to ourſelves the *Aſſurance* of God's performing *His part* of the ſame Covenant, which is *the New Teſtament in Chriſt's Blood.* We intitle ourſelves to all the *preſent Bleſſings*, which God has promiſed to annex to the due obſervation of his Ordinances. And we ſecure to ourſelves his *continual Favour, and Acceptance* through Chriſt; unleſs by any *Vitiouſneſs* in the Courſe of our *Lives*, we contradict the *Profeſſions* of our moſt Solemn Devotion. Luke xxii. 20.

Qu. What

Qu. **What is required of them who come to the Lord's Supper?**

Anſw. **To examine themſelves, whether they repent them truly of their former Sins, ſtedfaſtly purpoſing to lead a new Life: have a lively Faith in God's Mercy through Chriſt, with a thankful Remembrance of his Death; and be in Charity with all Men.**

RELIGIOUS Acts of *Devotion*, to a *Wicked* man, are like ſetting in order the *Garments* upon a *dead* Body, or *watering* a Plant whoſe very *Roots* are *withered*. In order therefore to partake of the *Benefits* and *Bleſſings* promiſed, there are ſeveral *Conditions* or *Qualifications* requiſite in the perſons who *Receive* the Sacrament of the Lord's Supper.

I. THE *firſt* is, that "*they repent* "*them truly of their former Sins:*" That is, be truly ſenſible of the *Folly* and *Guilt* of Sin; earneſtly and ſincerely deſiring

ſiring Pardon of *God*, and, if any injury has been done to *Men*, asking Forgiveneſs alſo of *Them*; and making *Reſtitution*, where poſſible; and ſteadily reſolving, *never* to return to the Practiſe of the ſame Vices again. For *without* ſuch Repentance as This, ſince men have no Part in the *Death* of Chriſt, 'tis evident it can be to no purpoſe for them to partake in the ſolemn *Commemoration* of it.

2. THEY who, by *communicating* in this Solemn Act of religious Worſhip, profeſs to *repent them truly of their former Sins*; muſt, in order to ſecure the *Sincerity* of their Repentance, "*ſtedfaſtly purpoſe to lead a new Life*;" in the Practice of all Chriſtian *Virtues*, in Obedience to the Commands of God, for the time to come. For otherwiſe, their Sorrow for what is paſt, is but an empty Deceit; and will do them no more real Service, than the *Death of Chriſt* would have been efficacious without his *Riſing from the Dead*.

3. A

3. A *Third* thing requiſite, is, that they "*have a lively Faith in God's mercy* "*through Chriſt.*" The *Hope* of *Sinners*, is founded wholly in the *Mercy* of God: And the *Method* of God's Mercy, is made known to us by *Chriſt*: And the Holy Communion is a ſolemn Commemoration, of *Chriſt*'s aſſuring and ſealing to us That Mercy by his Death. In order therefore to do this worthily, 'tis neceſſary that men firmly believe the *Mercy of God* made known to them *by Chriſt*; and that they carefully attend to thoſe Conditions of *Faith*, *Repentance*, and *Amendment*, without which they cannot be Partakers of that *Mercy*.

4. THEY muſt have a "*Thankful* "*Remembrance of Chriſt's Death.*" He who believes Chriſt to be the *Saviour of them that come unto God by him*; as he will certainly endeavour to *qualify himſelf*, to be Partaker of that Salvation; ſo he will be very *Thankful* to *God*, whoſe *original Goodneſs* it was to permit and ſend *his Son* to die for our Sins; and he will

Heb. vii. 25.

Joh. iii. 16.

will be full of grateful Acknowledgment alſo to our *Saviour* himſelf, who willingly left the Boſom of his Father, and *loved us, and gave himſelf for us.* Gal. ii. 20.

5. 'TIS abſolutely neceſſary, in order to worthy Communion, that we " *be in* " *Charity with all men.* " For ſo our Saviour expreſsly requires: *If thou bring thy Gift to the altar, and there remembreſt that thy Brother hath ought againſt thee; leave there thy Gift before the altar, and go thy way, firſt be reconciled to thy Brother, and then come and offer thy Gift.* And very reaſonable it is, that we ſhould be obliged to forgive each other our *hundred pence*, that is, light and trivial Provocations and mutual Cauſes of Offenſe; at That Time eſpecially, when we are ſolemnly commemorating God's Mercy and Compaſſion towards us All, in forgiving us *ten thouſand Talents.* Matt. v. 23, 24.

Laſtly: 'TIS requiſite, that men frequently " *examine themſelves* " concerning theſe matters; that they be not *careleſs* and *negligent* in any of the fore-men-

tioned Particulars. As to the *Manner* and *Circumſtances* of this Examination, we have *no Command*; and therefore ought not to fill *our ſelves*, or *others*, with needleſs *Scruples*. They who live an *habitually virtuous* Life, are *always* prepared to communicate, without any *formal* and *particular* Examination of themſelves. To ſuch as live in the *Practiſe* of *Any known Vice*, no *Examination whatſoever* can be of any Uſe, till they actually amend and reform their Manners. *Others* are to direct themſelves by the Rules of *Prudence* and *Diſcretion*, according to their various Circumſtances; Always remembring that the *End* of Religion, is

Tit. ii. 12. *Sobriety*, *Righteouſneſs*, and *Godlineſs*.

FINIS.

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